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THE SOCIAL WORK OF THE CHURCHES

A Handbook of Information

Edited by

F. Ernest Johnson

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FOREWORD

FOR some time it has seemed desirable to bring together in an inexpensive volume of convenient size information concerning the social principles and programs of the churches, church federations, and religious agencies, together with bibliographies of the various departments of organized social activity and a guide to the use of social agencies. This little HANDBOOK, to which many have contributed materials and suggestions, is an attempt to meet this need. As such, it is in some measure successor to the *Year Book of the Church and Social Service* published in 1916, which was intended to be the first of an annual series, but which has not been repeated.

A portion of it was contained in the *Data Book* prepared for the Quadrennial Meeting of the Federal Council of Churches in 1928, which many persons desired to have made generally available.

While the material in such a reference book as is here offered does not change rapidly enough to warrant annual revision, it is intended, if any considerable demand for this volume develops, to revise it occasionally, perhaps biennially. Criticisms are invited and suggestions for increasing the usefulness of the HANDBOOK, either in subject matter or in form.

Every effort has been made to secure adequate and fully accurate material but numerous difficulties have been encountered and efforts to secure verification have not always been successful. We ask the indulgence of those who may think the information on some points and concerning some organizations to be less than adequate and request all such to write us, giving suggestions and criticisms. We thank all who have cooperated in supplying data and checking manuscript.

THE EDITOR.

CHAPTER I

PRESENT SOCIAL TRENDS AFFECTING RELIGION

The Social Emphasis

THE application of Christian teaching to social questions has in every period of Christian history received some measure of attention. It is a part of the peculiar genius of organized Christianity that its implications with reference to social justice and human welfare should compel recognition by those who have taken it seriously. It must be remembered that the Christian religion spread through the Roman Empire at a time when a new interest was being taken in human brotherhood. The earliest Christians belonged largely to the class of "freedmen," and their interest in political and social liberty was inevitable and profound. Early experiments in Christian communism testify chiefly to the spontaneous social idealism to which Christianity naturally lent itself; they were not well considered economic experiments, but expressions of fellowship, deriving their inspiration and sanction from the teachings of Jesus and the prophets and having their occasion in the necessity for mutual protection and comradeship.

Thus the most distinctive mark of primitive Christianity was the Christian community itself—a fellowship of kindred spirits based upon a common spiritual inheritance and sharing a common hope of coming redemption. It became a social entity whose boundaries cut effectually across those of race and nationality. It undertook, as a matter of course, to care for its members materially and spiritually. Indeed, there is good reason to contend, with Professor Royce, that this genius for fellowship and mutual concern which found expression in the "beloved community" is a dominant characteristic of historical Christianity. This is why the Christian ideal has more and more in recent years been summed up in the term, the Kingdom of

God, conceived as a transformed world, a social order built in accord with the will of God.

But Christianity has, throughout its history, been characterized by other ideals that have run counter to this social purpose and have operated to thwart its fulfilment. In their very nature, the teachings of Jesus are spiritual and there is an inwardness in his gospel that sets it in contrast to the external particularism which he undertook to displace. This gave to Christianity a character of individualism which the Protestant Reformation greatly accentuated. The goal of the Christian life came to be conceived of less as the consummation of the Kingdom than as the ultimate salvation of the individual. Supplementing this tendency, and even more influential, was the apocalyptic conception of the coming of the Kingdom, which made it essentially a miraculous and sudden event having chiefly a future reference.

TWO DIVERGENT VIEWS

This tendency to regard salvation as a distinctly individual process and as having primarily a future reference is quite as inherent in historic Christianity as is the Kingdom ideal as a social concept. Thus there has developed a marked divergence of view and of emphasis within the Christian community itself. One of the most notable characteristics of modern Christianity is the existence of two schools of thought, each deriving its tenets directly from Christian sources, yet one preoccupied with the redemption of the individual by means that are essentially personal and private, the other interested chiefly in the redemption of the world as a whole and conceiving the destiny of the individual as inseparable from that inclusive purpose and goal.

It is no part of our purpose here to debate these views: they are stated only by way of describing and elucidating the attitude of church people toward social questions. It is pointed out by mature students of Christian history that the conflict is unreal and arises from a tendency to become exclusively preoccupied with a phase of truth as if it were the whole truth. Our present concern is only to indicate trends of thought and practice with reference to this question. To that end it may be said that there seem to be, at least among religious leaders, a steady growth of interest in what are called the "social implica-

tions of the Gospel," and a growing conviction that the conversion of the individual unless it has specific reference to a "Christian way of life" is far less than the example and teaching of Jesus require. At the same time there is a distinct disillusionment on the part of social workers of the institutional type with mere mass methods of betterment. The development of social case work bears testimony to the fact that permanent changes in individual life and character are not brought about merely by manipulating the environment. Indeed, one of the most significant contributions to the social understanding and application of religion has come, in recent years, from the social case workers themselves. When the late Mary Richmond wrote her little book *What Is Social Case Work?* she was told that she should have called it "First Aid to the Pastor" and placed it in all the religious book stores. The social scientists and social workers are taking larger account of those forces which integrate personality and supply "drives" for energetic living —forces which we call spiritual. This trend is apparent in spite of the preoccupation in many academic circles and in popular literature with a mechanistic type of psychology.

PERSONAL CASE WORK

There is today manifest need of a technique for what might be called "personal case work," analogous to that of the social case worker. It would transcend the familiar methods of personal work in religion in that it would relate itself directly to the social environment of the individual and would aim to discover valid courses of action in the presence of problems that are obviously ethical but with which religious teaching has in the past little concerned itself. A few illustrations will make this point clear.

The social case worker is dealing constantly with problems of income and expenditure, but her clients are necessarily only those with whom these matters have become of so grave concern that they need outside help in dealing with them. No doubt, those whose income and expenditure problems stand most sorely in need of ethical treatment are those who are in full grasp of their economic affairs, those whom few ministers would have the temerity to approach on this vital matter. "How do you

spend your money?'' is a question that is often asked in books and from pulpits, but seldom do any but the poor have it put to them face to face.

Again, the social case worker can deal with problems of marriage, domestic relations and divorce, and has a measure of competence in doing so which few ministers could show, save those whose parishioners are poor. In general, this whole range of questions tends to be crowded out of the realm of ministerial functions as one ascends the economic scale.

The same is true of those all-important and essentially ethical problems of the relationship of employers and workers so far as the individual case is concerned. One wonders whether the time will come when the minister will approach this question as a parish responsibility as directly and naturally as a mission superintendent would deal with the problem of recreation or of material relief. In this connection it should be noted that in certain cities conferences have been going on during the last few years between ministers and social workers which give promise of something in the nature of a new type of personal case work which may be taught in the theological seminaries as a part of the minister's equipment.

CHRISTIANITY AS A "WAY OF LIFE"

It can hardly be questioned that there is a sharpening of conscience concerning social questions which were once considered to have no relation to religion. The emphasis upon Christianity as a ''way of life'' has become almost a ''movement.'' It cuts across all sectarian lines and transcends all creedal boundaries. It has enlisted the enthusiastic interest of many who owe allegiance to no church and who would find it intellectually impossible to subscribe to any of the creeds of Christendom. Within the larger religious bodies and some of the smaller ones there are groups of earnest people, in some cases definitely organized, who are demanding of the church a new emphasis upon the social teachings of Christianity, especially those affecting property. Earnest study is being given, particularly under the auspices of the Inquiry—originally known as the National Conference on the Christian Way of Life—and of student Christian Associations and various fellowship groups

as to the meaning of religion in terms of human relations and social responsibility.

Perhaps the best example of this emerging social concern is the present crusade against war with its strong religious motivation. The current attacks on the church for its insistence upon reduced armaments and the peaceable adjustment of international disputes are proof that the church is now a factor which must be reckoned with in relation to great public moral issues.

The cleavage, within the church, between those who emphasize the individual elements of Christianity and those who are preoccupied with the social ideals of the "Kingdom" still exists, but it is apparently in the way of being removed. The conflict which it represents is slowly being resolved by the recognition that the individual and social elements are equally essential parts of a total spiritual experience.

SOCIAL INFLUENCE OF THE RELIGIOUS PRESS

One of the most conspicuous developments in recent years has been the social awakening of the religious press. There are now a number of journals, some of them denominational and some non-sectarian which habitually treat social questions in news columns, special articles and editorials and which constitute important channels of social education. Some of these papers have undertaken vigorous crusades for social betterment, for recognition of the social elements of Christian teaching and for the application of Christian social principles to economic, industrial, interracial and international relations. The religious press has become a new social force in America.

Of much significance also is the large number of Sunday school publications dealing with the social aspects of Christianity which have been coming from church publishing houses in recent years. Books and pamphlets dealing with social problems and with the social message of Christianity have also come to have a prominent place among church publications.

THE INFLUENCE OF MODERN SCIENCE

One of the chief assets in the socializing of religious thought and life is the steady growth of the scientific point of view. More and more, organized religion has found it necessary to

square its teachings on the factual side with the discoveries of science. This necessity has involved the restatement of many doctrines and has brought about a lessened emphasis on creeds and creedal differences. In general, the attainment of the religious life is thought of more as a process and less as an isolated event. Religious education has itself become a scientific discipline based upon another newly developed science—the psychology of religion.

To be sure, this adaptation to the scientific point of view is not universal. Protest movements are much in evidence and are represented in every large community. Yet, on the whole, the leadership of the several Protestant communions has ranged itself on the side of enlightenment and is not disposed to quarrel with modern science.

As religion appropriates the disciplines of science, haphazard methods and false theories which were assumed to have a spiritual sanction give way to knowledge and enlightened experimentation. Research is coming to have a recognized place within organized religion, and is commanding rapidly increasing interest. The antipathy, suspicion and contempt which in the past characterized the relations between religious leaders and men of science are giving way to a respectful cooperation. We employ the methods of the social sciences in making religious surveys, gathering religious statistics and studying religious experience. This change has, of course, been only partially effected, and the possibilities of collaboration between religion and science have been but slightly explored. Most progress has been made where the forces of religion have effected cooperation among themselves and pooled their resources in research and experimentation.

Another fact of importance concerning the relation of religion to science is the spiritual view of life that is emerging among great scientists themselves. It is now a commonplace that the older materialistic and mechanistic concepts of physics have been abandoned in favor of a dynamic view of the world in which religion finds itself very much in accord. One needs but to glance at the writings of such scientists as Pupin, Millikan, Thomson, Whitehead and Eddington to verify this observation.

CHANGING MORAL STANDARDS—THE REVOLT AGAINST AUTHORITY

But the acceptance of a scientific view of life has been accompanied by popular confusion over values and standards and general questioning of formerly revered authority, in the midst of which multitudes have found themselves completely beyond their depth. The popular mood is one of disillusionment with ideals, priniciples, "verities"; popular pursuits tend to be materialistic. With absolute religious and ethical authority dethroned, the younger generation is meeting moral admonition with the rejoinder, "By what compulsion *must* I?" Moral standards and customs—what the sociologists call the *mores*—are undergoing ruthless revision, and the result is a widespread tendency to lawlessness.

This tendency gives especial concern in relation to sex morality, marriage and home life. The extent of the departure from conventional practices cannot be determined, since none can say how far the present situation is due to the bringing out into the open of ideas and practices that were formerly kept in the dark. It seems safe to say, however, that there is a marked increase in sex freedom among young people in many communities, especially among certain social groups. Certainly, the spread of birth control—much more rapid, apparently, in respect to practice than in advocacy—is a major social phenomenon. In the judgment of competent observers, it is bringing about profound changes in the theory and practice of sex morality.

The increase in divorce is patent from the statistics. The rate has increased from 113 divorces per 100,000 of the general population in 1916 to 163 in 1928. Here again, interpretation is difficult. How far the increase in divorce means increased marital infelicity or infidelity and how far it signifies a revolt from conditions formerly accepted and endured, no one can say. It is increasingly felt, however, by students of the subject, that marriage and divorce today present a legislative problem that must be approached by experimentation and a moral and spiritual problem that only education can solve. Perhaps the most significant emerging factor in this connection is the new emphasis in some circles upon the responsibility of the church for the systematic preparation of its young people for marriage. Effec-

tive cooperation is now being developed between the churches and the social hygiene movement looking toward improved sex education and the prevention of social vice.

Both in America and throughout the world it is coming to be felt that by the sheer force of their common foes—irreligion and materialism—the various forms of ethical religion will be obliged to sink their differences and unite their efforts.

POPULATION CHANGES

Three facts stand out in the consideration of population changes during recent years. The first is the fact that, although the population of the United States increased from 105,710,000 in 1920 to 118,628,000 (estimated) in 1927, the rate of natural increase has declined from 10.6 per cent to 9 per cent. In other words, there were 63,000 fewer births in 1927 than in 1920, although the population had increased about 12,000,000. The lowering of the rate of natural increase is attributed to the fact that the birth rate has declined faster than the death rate. The birth rate in 1920 was 20.7 per 1,000 population and in 1928 it was 19.7, while the death rate in 1920 was 13.1 and in 1928 it was 12.3. The rate of natural increase, however, has been declining since 1830 and this has taken place in spite of a steady influx of immigrants who have had a higher birth rate than the native population. The size of the families of immigrants, it is to be noted, usually varies inversely with the length of time they have lived in the United States. Furthermore, the decline in the rate of increase between 1920 and 1928 has occurred in a comparatively prosperous period in spite of the generally supposed connection between prosperity and a high birth rate. Rather, the prosperity seems to have had some effect in lowering the birth rate through the spread of emphasis upon maintaining or bettering standards of living and the use of methods of birth control.

The second fact is the change in the amount and the character of immigration. Since the quota laws of 1921 and 1924 have been in effect the stream of immigration has shown significant changes. During 1921, the net immigration (arrivals minus departures) was over 557,000. But in 1922 it dropped to 111,000, and increased to 441,000 in 1923 and to 630,107 by

July 1, 1924. The law of 1924, however, has had a decidedly stabilizing effect. For the fiscal year July 1, 1924, to July 1, 1925, the net immigration was 201,586 and it has not varied much above that figure. For 1928 it was 212,698.

From the data for 1927 it appears that immigration from southern and eastern Europe has practically ceased: the excess of arrivals over departures was only 2,671. For a number of these countries the departures exceeded arrivals and the only ones having an excess of immigration worth mentioning were: Poland, 6,374; Italy, 916; Russia, 933; and Czecho-Slovakia, 1,443. This represents a great change from the years immediately preceding the war when 80 to 85 per cent came from southern and eastern European countries.

Since the National Origins Law of 1927 went into effect on July 1, 1929, the annual quota for any particular nationality now bears the same ratio to 150,000 as the number of inhabitants in the United States in 1790 having that national origin bears to the total number of inhabitants in the United States in 1920, but the minimum quota of any nationality is 100. This will reduce the net immigration from 165,280 to 153,634, from which Germany, Norway, Sweden and the Irish Free State suffer most. On the other hand, Austria, Belgium, Great Britain and Northern Ireland, Italy, the Netherlands and Portugal will benefit.

Of the 248,763 net gain in immigration in 1927, classified on the basis of "race" or peoples, eight peoples furnished 242,957 or 97.7 per cent. The Mexicans furnished 25.4 per cent, the Germans 18.9 per cent, the Irish 15.5 per cent, the English 11.4 per cent, the Scotch 8.9 per cent, the French 6.9 per cent, the Scandinavians 5.9 per cent, and the Hebrews 4.8 per cent. Classified, however, on the basis of countries (those contributing a net immigration of over 5,000 each) seven countries furnished 91 per cent. Of these Canada furnished 29.91 per cent, Mexico 25.8 per cent, Germany 16.16 per cent, Irish Free State 9.73 per cent, Scotland 4.26 per cent, Sweden 2.58 per cent, and Poland 2.56 per cent. It should be noted that Canada and Mexico combined contributed about 56 per cent.

From these figures it would seem that the relative responsibility of the Protestant churches for the care of our immigrant population is increasing at a significant rate.

Thirdly, since 1920 there has been an important change in the relative number of people living on farms. In 1920, the farm population was 31,614,269 or 29.9 per cent of the total population. The United States Bureau of Agricultural Economics estimates that on January 1, 1929, the farm population was 27,511,000, or about 23 per cent of the estimated total population at that time. It is significant that a decline in the proportion of the people on farms has been accompanied by such an abundant production that prices of farm products have remained low since 1920. With practically 4,000,000 fewer people on the farms, the farm population is furnishing over 12,000,000 more people with food at relatively low prices. The influx of rural population into the cities is a social fact of considerable consequence to the Protestant churches which seems to call for collective consideration and action. It is discussed more fully in the section on "The Church and Rural Life."

THE CHANGING STATUS OF THE HOME

One of the most generally observed social facts is the passing of the home as the dominant conditioning factor in religious and moral training. This change is due not so much to any deterioration in the quality of home life, although that has undoubtedly occurred, as to the substitution of other forms and agencies of social intercourse and entertainment for family activities. The home has apparently ceased, in most of our communities, to be the unit of human association. At base this phenomenon is economic. The home was once the place where many of the life-sustaining processes were in large measure carried on, such as the production of food and clothing. Trades were practiced and taught in and about the home. These functions are now separated from the home. Furthermore, women, who have been the integrating factor in home life, have more and more gone into industry, business and the professions and have made relatively less of their social contribution through the medium of the home. Not less important is the fact that the growth of the cities and the rising level of rents have resulted in crowding and in the elimination of many attractive features of home life. The relatively advanced age at which marriage occurs is also an obvious factor in lessening the significance of the home.

At the same time, the evidence goes to show that where high ideals and wholesome habits are acquired by children it is usually because of exceptional home influences. Hence the seriousness of the present situation at once appears. To what extent the home can be rehabilitated as a social and moral factor and how the changes that are taking place can be made socially constructive remain open and pertinent questions.

THE CRIME PROBLEM

The crime rate in America is a matter of perpetual concern to social workers and a cause of national humiliation. The question is not one of "crime waves." In spite of assertions to the contrary, there has been no great increase, in proportion to population, in serious offenses. This is not true of misdemeanors but it must be remembered that the tremendous growth of street traffic and of traffic legislation, the development of health codes, and the creation of new categories of crime and misdemeanor through the prohibition laws account for a large part of the aggregate of offenses in the last few years. Obviously when an offense is newly defined by statute, the statute itself occasions a numerical increase in offenses. Hence it has been inevitable and, in a sense, normal that the aggregate of misdemeanors in proportion to population should increase during a period of great legislative activity incident upon social readjustment.

But the outstanding fact is the *chronically* high crime rate in America. The homicide rate for 122 American cities in 1926 was 108 per million population and in 1927, 104. The average rate for these 122 American cities is about equal to that of the one city of Moscow. The rate for the United States registration area in 1925 was 86, in 1926, 88, and in 1927, 87. This compares with a rate for England and Wales in 1926 of 7 per million; for Canada (1925) of about 14 per million; for Italy (1925) of 44 per million. To find a remedy for this situation is generally considered to be one of our major social problems.

We are too ready to assume that our high homicide rate is due to the character of our foreign population groups. This assumption is hardly borne out by the fact that the highest murder rates in the country are in Memphis, Tenn., and Birmingham, Ala. Nor can any one infer from this fact that the

people of those eminently American cities are particularly disposed toward crime. The fact seems to be rather that our crime rates reflect the existence in America of racial and national groups which are socially disinherited and our failure to develop among them new and adequate sanctions, or to effect any genuine socialization of group relationships. In our northern cities the Italians—to take an example of a national group which contributes rather heavily to our crime register—have come to us from a country whose homicide record in 1925 was but little more than half that of the United States. It seems clear that wherever groups of alien origin, culture or economic interest come into contact with each other there is a tendency for crime to appear. Such a condition is mitigated by those socializing influences of which the church is assumed to be one of the chief instrumentalities.

RECREATION PROBLEMS

One of the most pressing problems confronting the churches, whether in city, town or country, is that of commercialized recreation. Quite aside from influences emanating from night clubs, dance halls and similar institutions, there is general agreement among religious educators that even the least objectionable forms of entertainment leave much to be desired. During the last few years most of the agitation on this subject has had to do with proposed measures for the control of the motion picture industry. Undoubtedly the magnitude of this industry, the enormous number of spectators, including a very large proportion of children, and the elements of monopolistic control which characterize it raise serious questions for the church and the community. It must be recognized, however, that vastly greater progress has been made toward the improvement of standards in motion pictures than has been made with reference to the "legitimate" and the vaudeville stage. For these no effective regulation has been devised to prevent the presentation of vulgar and degrading exhibitions.

Disregarding the advocates of extreme measures the problem may perhaps be stated thus: how to improve the quality of the

demand for entertainment and how to regulate the quality of the supply so as to afford a reasonable amount of protection to moral and æsthetic standards while at the same time avoiding the objectionable features of censorship.

The question, however, is much broader than current efforts at social legislation take account of. There is reason to believe that our whole system of recreation involves a serious menace to mental and physical health in that men, women and children, by substituting observation and audience for participation, seem to be losing their capacity for the normal exercise of play impulses. Commercial mass production has changed the character of recreation. There is complaint among persons interested in youth activities that lads who should be playing baseball prefer to watch popular heroes perform on the diamond rather than to play themselves. This is all of a piece with what might be called the motor degeneracy that characterizes our times as a result of an excessive emphasis upon sensory experience.

THE RACE PROBLEM

America faces serious race relations problems today centering about our Negro Americans, the increasing thousands of Mexicans within our borders, and the Orientals in our midst, especially on the Pacific Coast. The American Indians, the original Americans, who are the wards of our government, also constitute a social and ethical problem of no small consequence. Obviously, the relations between white and Negro Americans are of primary concern because of the numbers of people involved and because of the social, economic and political issues raised.

Although much has been achieved in better understanding and active cooperation between Negro and white Americans the problem here presented has been growing in seriousness because of our rapidly progressing democratic ideas and our ideals of brotherhood as well as the increasing aspiration of the disadvantaged group. Acute antagonism seems to be decreasing. At least such a trend is indicated in the decrease in the number of victims of lynching, nearly all of them Negroes, during the past ten years, as shown in the following table:

1918	64
1919	83
1922	57
1925	17
1926	30
1927	16
1928	11

Other indications of progress in the relations of these two races have been shown in the increased recognition of the creative contributions of Negroes in literature and the fine arts. The Negro spirituals, to say nothing of the popular spread of Negro jazz music, have become a part of the musical culture of America and other lands. Creative productions in the fine arts by Negro men and women within the past three or four years are receiving such attention as to justify the hope that a new contribution to the æsthetic culture of America is in the making.

However, evidences of conflict and imminent conflict between Negroes and whites appear frequently in our cities, with the tremendous shift of population from the rural districts to the urban centers and from the southern to the northern states. The problems are no longer sectional. In 1920 there were 16 states with from 1 to 5 per cent Negro population, 15 states with from 6 to 49 per cent Negro population, and 2 states with 50 per cent, or over, Negro population.

The same conflicting interests and passions have to be dealt with wherever serious economic or cultural conflict arises. The migration of Negro workers to industrial and commercial centers has introduced an element of racial friction. The coming of thousands of colored persons overcrowds the urban colored residential sections, and friction over housing inevitably arises. The results are legal battles, neighborhood clashes such as the bombing of houses occupied by Negroes, and segregated Negro communities with possibilities of future violent antagonism. Areas of conflict have appeared between white and colored workmen, particularly in districts where white groups have felt the actual or potential threat of an undercutting of wages. Negro migrants to cities have sought to take advantage of the larger school opportunities for their children, and where the white population has attempted to exclude them from the best schools seri-

ous friction has resulted, as, for example, in the memorable crisis at Gary, Indiana. In 1919 and 1920 riots occurred in Chicago, Washington, Coatesville, Pa., and Tulsa, Oklahoma, and conditions bordering on riots developed in a score of other cities. Even today there are tense situations which call for the vigilance of police authorities and the quieting influence of liberal-minded members of both races.

The care of our Indian wards is now recognized as a task very inadequately done. The recent report of the Institute of Government Research shows the need for expenditure by our government of about ten millions annually, in addition to fifteen millions now being spent, to provide well-trained, adequately paid personnel, hospitals and sanatoria, schools and colleges, and other means of assistance to the Indian in order to prevent further exploitation of his rich lands and possessions and to guard him from other abuses while he progresses toward independent self-maintenance.

The Mexicans of foreign birth in the United States in 1920 numbered 486,418 and in 1927 the Commissioner General of Immigration estimated the number to be over a million. In addition there were probably half a million "American-born Mexicans." In the fiscal year 1927, 66,766 were legally admitted and in 1928, 57,765. Probably as many more cross the border clandestinely. They come to the United States to find better economic and social opportunities. They come at the call for cheap labor in agriculture and industry. They bring their language and their native culture. They are scattered now in some of the principal agricultural and mining regions of the Southwest and the rich agricultural valleys of California, the fields of Utah, Montana, Iowa, Minnesota, North and South Dakota. Many have migrated to the steel mills of Chicago and the adjacent district. They are not becoming citizens rapidly and they remain largely segregated in both city and country. The presence of both foreign and native born offers opportunity either for friction and exploitation or for friendly contact and mutual service.

The chief problems arising out of the presence of Orientals in America, mainly Japanese and Chinese, center around their treatment under our immigration laws and the restrictions upon their ownership and use of land in California. It is to be feared

that the courtesy of the Orientals, which has prevented them from more vigorous protest, has blinded many American eyes to the moral effect of our discriminatory laws.

SOCIAL LEGISLATION

The major piece of reform legislation in recent years is, of course, the national prohibition law. While the social effects of this legislation cannot be quantitatively determined, there is a large measure of agreement among social workers and other competent observers that the passing of the saloon has been accompanied by very great material gains to American industry and to our industrial population. As to the moral problem arising out of the widespread disregard of the law, there is also general agreement that the principal task confronting the church is one of moral education. Probably no other single factor has so emphasized this fact as the accumulating evidence that the prohibition laws, to be effective, must be accompanied by a strengthening of moral fiber in our citizenry. Here is a patent emergency facing the churches of all denominations.

Much has been accomplished in the way of health legislation, workmen's compensation and child labor laws and legislation regulating factory conditions. An outstanding characteristic, however, of American life is our dependence upon individual initiative and voluntary agreement in the attainment of a higher level of life. How far we should go in the direction of social insurance, state provision for the aged, etc., is one of the questions now absorbing the attention of social and political scientists. It is a question of vital importance to organized religion, and one that manifestly calls for collective consideration. Perhaps the most urgent single question in this connection is that of distributing the burden of sickness. The cost of medical care creates so serious a problem that a nation-wide study of the subject has recently been launched.

THE WOMAN MOVEMENT

The new participation of women in public life and their steady advance in industry and the professions brings into sharp relief the fact that women have made no comparable advance in participation in church affairs. A recent study of this question

made under the joint auspices of the federated women's missionary societies and the Federal Council of Churches revealed a definite tendency toward the removal of ecclesiastical disabilities from church women, but showed at the same time that as compared with the advance of women in the professions, particularly education and social work, the status of women in the churches has risen very slowly. It appears altogether likely that the failure to capitalize women's ability and initiative has cost the churches heavily in spiritual leadership. How this may be accomplished is one of the questions facing practically all the Protestant churches.

ECONOMIC WELFARE

(a) *Wealth and Income*

The United States census estimates indicate that the national wealth increased from 43 to 330 billion of dollars between 1880 and 1922. The estimate of the National Industrial Conference Board for 1925 is 355.3 billions of dollars. Both of these estimates are for years following the deflation of war-time prices but they give no indication of how ownership of wealth is distributed among different classes of people. Various estimates seem to support the generalization that the rich have been growing decidedly richer and that the condition of the poor has improved, but at a less rapid rate than that of the well-to-do.

Quite as significant is the increase in current income and the way it is distributed. Between 1913 and 1926 current income increased from 32 billions to over 89 billions of dollars, or in terms of 1913 purchasing power to 52.9 billions. In terms of per capita income it has increased from $329 to $770, or in 1913 purchasing power to $445, an increase of 38 per cent. The current income when distributed among those gainfully employed, in terms of 1913 purchasing power, shows an increase from $864 in 1913 to $1,168 in 1926, or 37.2 per cent. However, if the amounts which go to those who receive large salaries and income from property were deducted from the total current income and the remainder were divided by the large number who receive wages and moderate salaries, the average of $1,168 would be considerably lowered.

A clearer picture of the distribution of income can be obtained by classification of the population into income groups. For the year 1918 the National Bureau of Economic Research estimated that the poorest 70 per cent of income receivers obtained about 42.5 per cent of the national income. Conversely, the richest 30 per cent received about 57.5 per cent. This division takes on more meaning when we realize that, starting from the top of the income scale, "we must go down to people receiving $8,000 per annum, in order to include one per cent of the income receivers. Similarly, to include 5 per cent of the income receivers we have to descend to incomes of $3,200-$3,300. To include 10 per cent, we must take in part of the $2,300-$2,400; and to include 20 per cent, we must include part of the $1,700-$1,800 class." Although there may have been some deviation from this distribution since 1918, surely nothing startling has occurred, and the probabilities are that a still larger proportion of the national income is received by the large-income group. This supposition is largely corroborated by the income tax statistics.

It is central in this industrial situation that the cruder phase of the economic struggle for existence is over. The days of a "deficit economy" are past, thanks chiefly to machinery, and the technical problems of production are coming to be regarded as less pressing than the human factors. Our technological achievements have opened the way to a more cooperative, less competitive economic order. But with the frontier entirely appropriated it is evident that we shall be permanently under the necessity of *solving* our economic problems rather than running away from them.

(b) *Productivity of Industry*

The increase in productivity of the industry of a nation is an important index of the trend of welfare. Using the productivity of 1914 as a base equaling 100 per cent, the index of physical output of manufactures rose to 126.1 in 1919, declined to 100.1 in 1921 and increased to 162.2 in 1925. The index of the Federal Reserve Board, the base for which is the average production from 1923 to 1925, shows an increase from 84 in 1919 to 111 in 1928.

The number of manufacturing establishments increased from

176,468 in 1914 to 213,631 in 1919, decreased to 187,390 in 1925, and increased to 191,863 in 1927. The wage earners employed increased from 6,887,677 in 1914 to 8,989,536 in 1919, decreased to 8,386,511 in 1925, and to 8,351,257 in 1927. Thus, due to the improvement of equipment and processes, the volume of production increased although both the number of establishments and the number of wage earners decreased. It is believed that national prohibition has played a considerable part in producing this result.

(c) *Wages of Industrial Workers*

The average weekly wages in 25 manufacturing industries increased from $12.54 in 1914 to $30.09 in 1920, decreased to $22.90 in 1921, increased to $27.09 in 1923 and since 1923 have ranged from $25.46 in 1924 to $27.48 in 1927. It is estimated that for manufacturing industries as a whole average weekly wages since 1923 have not varied much from $26.00.

In the 25 manufacturing industries mentioned above, using 1914 as a base equaling 100, the real weekly earnings increased from 100 in 1914 to 119 in 1920, decreased to 111 in 1921, rose to 135 in 1923 and since 1923 have fluctuated between 125 in 1924 and 134 in 1927. In juxtaposition to the estimate of $26.00 per week for manufacturing industries as a whole from 1923 to 1927 should be placed the fact that the cost of living increased from 171 in 1923 to 175.7 in 1925 and declined to 171.3 in 1928.

Great confusion exists in the public mind as to the level of wages because of preoccupation with the hourly or daily wage rates of highly skilled workers. Even these have usually a very high percentage of idle time. The low earnings of large groups of unskilled and semi-skilled workers constitute one of the unfortunate anomalies of the present industrial situation.

(d) *Unemployment*

The index of unemployment is a necessary complement to that of wages. The index for factory employment of the Federal Reserve Board, using 1919 as a base equaling 100, shows that employment increased to 103.2 in 1920, dropped to 82.1 in 1921, rose to 104 in 1923 and after 1923 steadily declined to 87.9 in

January, 1928. In April, 1929, it stood at 94. The number of transportation employes decreased from 2,023,000 in 1920 to 1,627,000 in 1922, rose to 1,855,000 in 1923, and declined to 1,606,000 in February, 1929.

During the early part of 1928 various estimates placed the total unemployment at 4,000,000. That there was a considerable decrease in employment during the latter part of 1927 and early part of 1928 is indicated by the fact, as announced by the Secretary of Labor, that 1,874,050 fewer employes in manufacturing, transportation, mining, agriculture, trade, clerical and domestic groups were on the payrolls than in 1925. Since there is assumed to be a "normal" unemployment of at least 1,000,000, and since the employment was below normal in 1925, and finally, since there has been a considerable increase in the number of industrial employables since 1925, it would appear that the estimate of 4,000,000 unemployed during the year 1928 is not excessive.

This prevalence of unemployment coincident with a high rate of production has brought to light what appears to be a new and chronic social problem, namely, "technological unemployment"—idleness due not to the movement of the business cycle, but to the displacement of labor through improved mechanical equipment and process. It is giving rise to a demand for a further reduction of hours of labor and even for a five-day week. Thus arises an important cultural and moral question of the relation of work to leisure.

(e) *Hours of Labor*

An outstanding achievement of religious and social forces in America during the present decade was the substitution of the 8-hour shift for the long shift of 10 hours and 12 hours in the steel industry. There is nothing comparable in the history of humanitarian effort to the reversal of policy in this matter by the heads of the steel industry within six weeks of their announcement that the long day would be continued, and for the avowed reason that public opinion demanded the change. The whole proceeding furnished a dramatic illustration of the power of organized moral sentiment.

But the extent to which the long day still continues in industry and, what is quite as important, the extent of 7-day

labor, are not known. Research is urgently needed to determine these facts. That large numbers of men and women work on such excessive schedules is a matter of common knowledge.

INDUSTRIAL RELATIONS

In spite of relative prosperity in industry, conflict between labor and management continues to disrupt business and community life. The bituminous coal strike and the textile strikes in New England and in the South have furnished the most recent evidence of this fact. However, the total number of strikes and of men involved shows improvement. Data compiled by the United States Bureau of Labor Statistics show that in 1928 there were fewer strikes and lock-outs than in any year since 1917. The total number declined from 4,450 in 1917 to 2,385 in 1921. Since 1921 the highest figure reached was 1,553 in the year 1923. The number receded to 1,035 in 1926 and to 629 in 1928.

The peak of trade union membership was reached in 1919. The membership of 5,007,000 in that year showed an increase of more than a million and a half above 1917. At the close of the war, however, the liquidation of war industries, the business depression of 1921-1922, and the "open shop" drive of the employers made heavy inroads upon union membership. In 1924, it was 3,607,000 or slightly above that of 1917. Furthermore, this period marked the loss of union organization in some of the most important industries. The unions in the packing industry were wiped out in 1922, the unions in the steel industry met with a similar fate in the 1919-1920 strike, and the railway shopmen met with heavy losses in 1922. In many of these cases the employers established company unions. Thus the growth in union membership since 1924 was confined chiefly to certain industries in which the unions still have a foothold. In 1926, there were 3,383,997 organized workers federated under the American Federation of Labor and 1,059,526 not affiliated with the federation, or a total of 4,443,523, the latest total figure available. While the figures on all unions for 1928 have not been announced, it is probable that the gain over 1924 has been retained if not increased. The American Federation of Labor announced, as its average for 1929, 2,933,545 "paid-up and reported" membership. But the federation estimates that there

were at least 500,000 members who because of strikes or unemployment were not reported as paid-up. Adding this figure to the 2,933,545 paid-up membership, gives a total of 3,433,545.

It must not be overlooked, however, that the strength of the unions in the building trades, in printing, transportation, the garment industry, etc., gives to unionism an importance in industry far in excess of what its numerical strength would indicate. The slowness of union growth is due largely, of course, to the vigorous "open shop" campaigns carried on by manufacturers' associations and to the growth of employe representation plans, called by labor "company unions."

On January 1, 1927, there were 432 companies employing 1,369,078 workers which had introduced employe representation plans, or "company unions." The movement for the establishment of such plans is for the most part a post-war development. In its best aspects it is an expression of a desire to place scientific management of personnel on an equality with the best technical administration. Some companies, furthermore, are giving the workers the status of co-partners in the control of working conditions and welfare measures. Other companies evidently seek to maintain employe representation plans as a means of combating unionism.

The conflict between these two forms of organized industrial relations has been, and still is, sharp. It is, in fact, one of the outstanding features of the present industrial situation. We are evidently in a stage of experimentation with reference to employe representation, with students of industrial relations eagerly watching and inclined to feel that trade unionism and employe representation have each something to learn from the other. The crux of the matter, which the church needs to recognize, is the status of the worker, in other words, the bearing of industry upon the democratic movement. Most promising results seem to be secured in those establishments where emphasis is not upon the conflict of interest between employers and workers, although such conflict manifestly exists with reference to wages and profits as industry is now organized, but upon joint efforts to develop the industry to the advantage of both parties and of the community as a whole. This means that no arbitrary obstacles shall be raised by either side to the assumption of responsibility and the exercise of power on the part of

labor as rapidly as it is willing and able to accept responsibility and able to exercise power with efficiency and wisdom.

Although there has been since the war little or no extension of collective bargaining with unions, a new basis of relationships has been found in some industries which opens the way to continued improvement along cooperative lines. Results have already been obtained in the improvement of technical processes and the stabilization of employment that indicate the most constructive way to eliminate grievances and establish better understandings. Outstanding illustrations of these developments are to be found in the railway industry, photo engraving, clothing manufacture, brick making, electric railway operation, full-fashioned hosiery manufacture and the mining of coal. Procedure along these lines has been endorsed by the American Federation of Labor and appeal has been made for cooperation from employers in working out more constructive industrial relations.

Much has been made in recent years of the increasingly wide distribution of ownership of industrial securities, and particularly of the spread of employe stock ownership. It is argued that this phenomenon is in itself a democratization of industry. The significance of this economic development is not to be overlooked, but it seems safe to say that industry is not becoming more democratic as a result of it—perhaps less so. Scattered ownership is quite consistent with centralization of power and, where there is a disposition toward it, with its arbitrary exercise.

THE CHURCH AND THE WORKING CLASSES

It is commonly said and as commonly denied, that the churches have lost their hold on industrial workers. What seems to be true is that while multitudes of industrial workers go to church and large numbers of them manifest a high degree of loyalty to the church, many of the ablest leaders of the labor movement—the intellectuals and the more socially minded among the workers—pay little heed to the church. There are conspicuous and important exceptions, as in the case of executives of the American Federation of Labor, but, broadly speaking, it can hardly be said that the church is an influential factor in the lives of the

working classes as a whole. It may, on the other hand, be argued that there is just as marked—perhaps more marked—indifference toward religion at the other end of the economic ladder.

RADICAL MOVEMENTS

American labor is essentially conservative, as is recognized on all hands. Movements to organize a labor party on the order of the British Labor Party have met with little popular encouragement although the breakdown of old party lines and the absence of any clear and consistent political distinction between the old parties gives a powerful stimulus to progressive or socialist movements. We are just now in a period of renewed activity in the interest of the political fusion of labor and liberal elements.

"Left wing" movements have thus far developed no great vitality in America. The "I. W. W." has recently made a considerable show of power in the West due to unrest in the soft coal industry, but the movement was apparently sporadic. The communist Workers Party, the representative in America of the Soviet movement, is carrying on both political and industrial agitation wholly out of proportion to its numbers. The zeal and energy of these groups are comparable to nothing so much as a religious crusade, although they are avowedly anti-religious and anti-clerical. The chief significance of their activity would seem to be the demonstration which they afford of the existence of unrest or causes of potential unrest in our economic system.

It should be noted, however, that the Socialist Party during the last campaign made a very effective appeal to ministers and to college teachers and students. Dissatisfaction with the old parties as avenues of either social action or social protest is widespread and the churches are feeling the force of it.

CIVIL LIBERTIES

The frequent recurrence of industrial strife brings to light a serious defect in our system of justice which is connoted by the term "civil liberties." It is true that all efforts at defining civil liberty in a way that will meet the test of grave social

crises have failed. It is generally recognized in religious and social thought that liberty is a relative term. At the same time it is beyond argument that whenever acute industrial strife breaks out recourse is had to arbitrary restraints in the matter of speech, assemblage and labor organization activity which are quite out of harmony with the spirit and plain intent of the federal Constitution. There can be no disputing the fact that a serious labor strike or threatened strike, no matter how free from violence labor activities may be, commonly creates a mood of panic on the part of the public which is used as justification for a virtual suspension of personal rights in the interest of security of property and of public convenience. The inferior courts have again and again issued injunctions with such sweeping provisions as practically to deny to labor organizations every advantage of group action and of the normal exercise of economic power.

Not only so, but in many industrial communities the administration of law is largely in the hands of officials who are on the payrolls of corporations and who, even when well intentioned, are incapable of an impartial administration of law.

These are evils for which no individual or group can be held responsible. They are incident to the process of social evolution. They reflect the excess of industrial development over civic development. It is pertinent to note that these conditions are most marked in communities where the churches have a considerable numerical strength. There is a widespread feeling that the churches commonly accept them rather complacently.

THE QUESTION OF CHURCH AND STATE

The recent political campaign has emphasized an issue which thoughtful people have long recognized as emerging with new force—the relation of the church to the state. Broadly speaking it has three distinct aspects:

(1) To what extent should the church, either on its own motion or in participation with other social groups, attempt to influence government in behalf of legislative proposals, such as social insurance or factory legislation, or in administrative matters which have an evident bearing upon the public welfare?

(2) To what extent may the church properly participate in

partisan political activity in order to secure the election or the defeat of certain candidates for office?

(3) To what extent should the church accept dictation from the state in matters affecting the Christian conscience, particularly with reference to war? In other words, is the church in any realm rightfully independent of the state and justified in opposing its will? This question affects the church corporately, and also the teaching of the church with reference to freedom of conscience.

These questions are now causing much earnest thought and we are in need of some formulations, tentative, at least, that will promote clearer thinking. The third question bids fair to become an issue of nation-wide, and perhaps world-wide, importance if another international crisis should occur.

CHAPTER II

CHURCH ADAPTATIONS TO CHANGING SOCIAL CONDITIONS

A. The Church and the City

FOR many years the remark has been current in religious circles that the chief battleground of Christianity is in the city. Yet, with the exception of a few notable and recent surveys, expert study of distinctively urban church problems has lagged behind the study of the rural church. The task is, of course, much more complicated, and this fact may account for the paucity of illuminating scientific studies of urban churches and parishes. There is a tendency for city churches which find themselves in a changing environment to pursue an opportunistic course, with the result that the conditions for sustained observation and study of methods and results are commonly not present.

Nomadic Character of City Population

The city church, generally speaking, has no stable constituency. The pastor preaches to a procession of nomads. Not only is there a continuous "turnover" of membership, but the attitude of mind that prevails in the city is migratory, lacking a "homing instinct," and possessing no permanent store of interests or susceptibilities. It is an over-stimulated mind—sophisticated, often blasé. Since the traditional Protestant appeal is the pulpit appeal, building up and maintaining a city congregation easily degenerates into a sort of competitive platform stunt. The Saturday newspaper church announcements are highly instructive in this respect. Our city churches have often more in common with the theater or lyceum than with their religious prototypes of the days when the interest in theology was greater and when there was a readier response to evangelistic appeal.

All this means that there is seldom time for a demonstration as to methods of work, nor sufficient continuity of personnel to admit of a test of results. The city minister is often in a position which he feels to be precarious and he fears to take his eye off the procession long enough even to take his soundings and plan his course. Worse than this, if he does plan his course he may find it rendered impossible by the changes that occur within a season or two.

The unstable character of city life also affects the moral and religious susceptibility of the population. Morality is inseparably bound up with social relationships and sanctions. Isolation, resulting in immunity from social judgment, has a deleterious effect on character. The city puts a premium on such isolation. Business life, home life and community life may be carried on in comparative separation, whereas integration and continuity are of the essence of moral living. The extent of crime in our cities is in all probability directly related to the unorganized, fragmentary and undisciplined character of city life.

The decrease in one-family houses is significant in this connection. On the basis of reports from 257 cities with a population of 25,000 or more the United States Bureau of Labor Statistics finds that the percentage of families provided for in one-family dwellings decreased from 58.3 per cent in 1921 to 35.2 per cent in 1928. On the other hand, multi-family dwellings, housing more than two families, increased from 24.4 per cent to 53.7 per cent during the same period.

These factors inevitably operate to make continuous religious fellowship difficult if not impossible. There are few central and constant factors in the city dweller's life about which the sentiments may be organized. Associations are fortuitous and artificial; there is nothing genetic about them. Rapid transit and the automobile have rendered distance negligible and one may choose an attractive spot for residence which has no other relation to his life activities or associations than that of physical domicile. In very large cities, when economic status compels living in an "undesirable" section, a family's social interests and activities may center in places remote from residence; home and neighborhood come to have only incidental significance, and life becomes fragmentary and unstable. These are consid-

erations of major importance which probably go far toward explaining the chaotic state of organized religion in the city.

No attempt need be made here to catalog minutely the types of city churches and their activities. This has been done at considerable length in current books and reports. Only the major types of problem and attempted solution are here noted, with a view particularly to pointing out present trends.

Like other institutions city churches undergo an evolution, which is partly a conscious, directed process and partly a blind adjustment to changing conditions in their environment. The Institute of Social and Religious Research in its recent volume on *The Church in the Changing City,* prepared by Dr. H. Paul Douglass, outlines the usual methods by which this response to environmental influence takes place.

Static Churches

The first fact to be noted, however, is that there are churches, particularly in the downtown sections of our cities, which do not evolve, but remain isolated from all the currents of social and religious change. A church of this sort is like a stranded ship which has been beached by the outgoing tide. There is a small constituency, perhaps widely scattered, which has only vitality enough to preserve a sentimental attachment for an institution that was once vital and flourishing. The preservation of such a church is made easier by the development of rapid transit and the automobile. Comity among the denominations is in its infancy and many a church hangs on in spite of the fact that it meets no *bona fide* religious or social need which is not amply provided for elsewhere. The strength of these diminutive congregations is negligible and they might be disregarded but for the fact that they constitute, both intellectually and spiritually, a serious drag on the life of their own denominations and greatly lower the esteem in which Protestantism in the city is held. Also, the equities tied up in some of these old properties are considerable.

Where adaptation to material and cultural change is not thus inhibited by sheer smallness or fixity of ideas and group behavior, the city church normally makes an adjustment which may take any of the forms outlined below.

ADJUSTMENT BY REMOVAL

The most common alternative for a stranded church, if the old property has sufficient value, is to run away from the old neighborhood with its problems and find a more congenial location. Here again, we have a congregational mobility which is the product of new means of rapid travel. A beneficiary of rising land values, the church is able to buy uptown, perhaps even to endow itself moderately and proceed to build up a constituency. The result of such a move, other things being equal, depends upon the hangover of the old regime. If the church continues to be controlled by a small group of families which are wedded to old traditions the result may be a wholly artificial superimposition of a new "parish" upon a neighborhood to which it is alien. If, on the other hand, the church embarks upon an adventure in exploration and adaptation, the surrender of its old properties may be a transaction profitable to the community and to the cause of religion.

METHODS OF CHURCH ADAPTATION

Another alternative for the downtown church which is forced by environmental changes to make radical adjustments is to retain the old property but to build its program on the basis of an appeal to select elements in its community or to certain portions of its geographical parish. The old constituency remains permanently or long enough to allow a new following to be built up.

A still more thoroughgoing adjustment policy is that of the centrally located church which makes its appeal to the city as a whole, draws a constituency of fairly uniform type from great distances and becomes virtually independent of its immediate environment. There are cases of churches which have so widened their ministry as to become city institutions of great influence and power while at the same time having little or no "parish" in the traditional sense.

The word "readaptation" is used by Dr. Douglass to denote a remaking of the church's policy and program in response to the demands of the environment. It stands in contrast to the methods of avoidance or readjustment which enable the church to carry on *in spite of* the changed environment. Readaptation may mean "institutionalizing" in greater or less degree the

church's plant, equipment and program in order to meet the social and educational needs of its immediate environment. It may mean, on the other hand, the elaborate development of activities involved in the ministry of a "family church" to a stable constituency.

The fortunes of the institutional church, long ago defined as a church which attempts to "save all men, and all the man, by all possible means," have been varied. It seems safe to say that the institutional ideal is less accepted than a few years ago, presumably because (1) the community is more and more able to provide its own services of a material and educational sort; (2) the institutional church tends to become more of an institution and less of a church; (3) the Protestant churches often find themselves carrying on a heavy "activities" program in a Catholic neighborhood, and making little distinctively religious impression, save as proselytizing agents; (4) the net result of such activities when not integrated with a continuing, progressive program of religious education appears to be small. Those city churches which have the necessary resources now tend toward the ideal of a parish house equipped for educational and parish activities, not on a broad institutional basis but as part of an educational program for a stable constituency. The change would appear to be of vital significance.

Most new churches of this type are provided with departmental rooms for educational work, offices which are open daily, a large social room, club rooms for boys and girls, often a large assembly hall, dining hall and kitchen. Several thousand churches have gymnasiums, and a great many have swimming pools with showers and lockers and a few have bowling alleys. The tendency at present is to study the multiple use of rooms and combination uses of equipment for social and educational purposes.

A notable tendency has been toward the consolidation of little churches and the development of strong units both in city and country. The large church with a well equipped building and a staff of specialists is becoming more common. Many churches now have on their staffs a competent secretary, a director of religious education, a visitor, frequently a social case worker, and part-time directors for boys' and girls' work.

This elaborated type of church is most suited to the situation

found in the suburb or outlying residential district. Here the primary fact is domicile. Civic and business interests are remote and activities center about residence. Communities tend to be homogeneous, and fellowship is more easily cultivated. Families tend to be large, and religious education is at a premium. Remoteness from the city creates a demand for social activities within the community, and the church is often able to meet this demand as the city church seldom can.

Churches which equip themselves for neighborhood work are increasingly sought as meeting places by community organizations, conventions, and the like. The most outstanding example of such use is the Winnetka Community Church in Winnetka, Illinois, but hundreds are now used by community organizations. Churches which consistently attempt to adapt themselves to a "downtown" environment tend to specialize in the service of business groups, with lunches for business women, noon-day organ recitals, and so forth.

The dangers of suburban churches are obvious—they tend to become comfortable family affairs with an unnaturally restricted fellowship; they foster a "respectable," non-militant, non-missionary, often anti-social, type of religion. The crusading spirit of Christianity as a prophetic religion does not seem to thrive, either in pulpit or in pew, in the typical suburban church.

THE SPECIALIZED CHURCH

A particular form of adaptation is that adopted by certain churches which undertake theological or social crusades in the interest, as they conceive it, of the entire community, the church at large, or humanity in general. The appeal is, of course, to select groups, but not as in the other cases noted in the interest of developing a stable constituency. Rather the aim is to combat evils that are considered to be fatal to the spread of religion. Examples of this sort of adaptation are to be found among the more radical "community churches," the "labor" churches, and churches which propagate Christian socialist teachings. The militant "fundamentalist" church is, essentially, of the same type.

The tendency is to make such churches propagandist centers rather than churches in the strict sense of the word. Their

function, in so far as their influence is wholesome, would therefore seem to be corrective rather than normative. It has been suggested that churches which have a constituency drawn from industrial workers might properly build their ministry about the social aims of the labor movement, but this idea seems to cut across the generally accepted idea of the universal, inclusive and non-partisan character of the church. On the other hand, the conviction widely held among organized industrial workers and their sympathizers that most prosperous city churches tend to be capitalistic in their sympathies is one of the major handicaps of urban Protestant Christianity.

THE PULPIT CHURCH

Cutting across this whole classification is the emphasis on preaching which in some churches is far and away the dominant interest and the distinguishing feature. Although preaching has not the vogue it once had, gifted preachers give a distinctive character to their churches which makes them independent of immediate environmental limitations. With the coming of the radio the possibilities of the "pulpit church" become unpredictably great. It would seem that with pulpits able to assemble people from great distances, either physically or on the radio, and thus to create an intellectual and spiritual community that is independent of the physical community, the "pulpit" church must be recognized as representing a distinct norm of church life and activity. The obvious danger is that mere uniqueness or sensationalism may create a spurious evidence of success. Many a church has capitalized an uncommon form of sensationalism or an eccentricity which, owing to the large territory upon which it may draw, brings large audiences, and this fact is advertised as an evidence of spiritual power.

MINISTRY TO THE FOREIGN BORN

Of the Protestant churches' ministry to the foreign speaking and foreign born it must be recognized that the evidences of success are not numerous or impressive. An exception must be made, of course, in the case of foreign groups whose background is Protestant, who readily form autonomous congregations or communions. Many of our church leaders feel that the Prot-

estant approach to population groups drawn from Catholic countries rests on no carefully considered theory or policy and that in too many cases the net result is to create friction between Catholic and Protestant churches without making a fundamental contribution to the religious lives of the people themselves. Indeed, the question has been raised in high ecclesiastical circles whether Protestantism as such has any genius qualifying it for a ministry to Latin peoples. Whatever the answer may be, there will probably be general agreement that the present status of Protestant foreign work in our cities is far from satisfactory.

THE NEW TYPE OF CITY CHURCH BUILDING

It is impossible to say how much the churches in America suffer in prestige and influence from their diminutive aspect by comparison with surrounding city architecture. In the old world the cathedral is the dominant feature of the city skyline. In America only the exceptional structure makes any considerable impression.

An attempt is being made with the "skyscraper" church or the combination church and apartment building to give a certain architectural preeminence to church structures. It is too early to judge how extensive this new vogue may become or what its results are likely to be. The fact is inescapable, however, that the new form of building, representing as it does a means of subsidizing the church, is primarily a practical adjustment to a financial situation. Obviously, the church which makes use of it will be under the necessity of demonstrating that it is not seeking through structure to achieve a spurious preeminence.

On the other hand, the city church faces a wholly artificial situation with respect to property values that even tax exemption does not offset. Thus far it seems to be the consensus among church leaders that some degree of subsidization through income-producing property is quite consistent with a vigorous and effective city church program.

NEED FOR INTENSIVE STUDY

Although a considerable stimulus has been given in recent years to religious surveys and other forms of scientific study of church and parish in the urban community, there is serious

need for analysis of the religious and social tasks which the city church faces, in order that results may be tested and evaluated. Thus far, tests have taken the form of comparison with certain norms arrived at by purely descriptive and uncritical study. It is taken for granted that the churches know what ends they wish to attain, and recourse is had to various objective measures of the effectiveness of their efforts. Something much more critical and fundamental is now being called for, that will answer such questions as these: What is the actual result of the educational, social and worship activities of the church? Are people becoming more religious through the church's ministry and, if so, how is that result being secured? What is the goal of character education and is definite progress being made toward it in the church school? What is a sound theory of the church's relation to community life and welfare, political and economic relationships, etc., and to what extent is it being applied? In other words, we need reexamination of accepted norms of activity and accepted criteria of success.

It should be noted that many of the factors conditioning the success of the city church are of a general character and are dealt with in Chapter I of this book.

B. The Church and Rural Life

Protestantism in the United States is largely rural. About two-thirds of our local church organizations are in towns of less than 5,000 and in the open country. Large numbers of our city churches are transplanted rural institutions—small neighborhood groups functioning in much the same manner as those in the country. It appears that the main sources of candidates for the ministry are the farm and village churches.

Rural life during the past two decades has undergone rapid changes which have vitally affected organized religion. Farm and village people are in touch with world events and thought to an extent that was not possible prior to the war. New intellectual and social currents are permeating the countryside. Agriculture is in the throes of a great readjustment to a new world business situation. Science and the inventor have brought new methods of production, which are giving rise not only to a different economic situation but to leisure and cultural activities as

well as to moral conflicts on an unprecedented scale. Our rural life is probably already more highly mechanized and urbanized than that of any other country in the world.

So significant are the changes in rural America as to warrant devoting some space to a sketch of them.

THE FARM SITUATION

Agriculture is a great industry, the significance of which church bodies interested in a social ministry have only lately recognized. Until very recently the many conferences on the church and industry which have been held have given it no attention, but within the past five years agriculture has commanded a more important place in the planning of church bodies and religious leaders.

During the year when the Federal Council of Churches was organized, the Commission on Country Life appointed by President Roosevelt made its report. It was sent to the President in January, 1909, who sent it to Congress in February. It was an epochal report, a classic document. The distinguished members of the commission, after holding hearings in all parts of the country, reported that the economic position of agriculture was fairly satisfactory, but called attention to the social shortages of rural life—the comparatively poor provision for the education of rural children, the lack of health facilities and of modern sanitation, as well as the need of leadership in the country church. The report was the inspiration of a rural life movement in the United States, carried on by a loosely organized group of individuals functioning, since 1918, mainly through the American Country Life Association. The country life group has been a small minority in the midst of the vast agricultural enterprise. It has had rather vague, humanitarian purposes, but has wielded considerable influence.

After twenty years we find a large part of agriculture in economic distress and many of the social shortages revealed in 1908 still unmet. The war period was marked by much exhortation to the farmer to produce. Produce he did, with comparatively good rewards. But the inflation of the industry during the period 1914 to 1920 was followed by the great depression of 1921 to 1925, from which the industry has only partially recovered.

One must recognize, of course, that there are probably forty or fifty branches of the agricultural industry. All we can do here is to point out national trends. Prior to the war agricultural producers received about 20 per cent of the national income; since 1921 the industry has received only about 10 per cent. The total reward of the industry has been declining more rapidly than the number of workers. The return upon investment in agriculture appears as only about one-third of the average return of corporations. This statement is based upon the situation in 1923, the only year for which comparable figures are available. Declining income has resulted in a considerable drop in the value of farm property since 1920. Farmers of the United States lost 25 per cent of their capital during the six years from 1920 to 1926. The value of farm land alone declined about thirty per cent. The annual cash reward of representative farm operators for labor and management during the past four years has averaged less than $700. In addition, farmers have available supplies from the farm and house rent, equivalent to roughly $600 per family per year. A study of 3,000 representative families revealed that farmers had available the equivalent of about $1,600 yearly for family living in 1923. This figure included estimates of the value of things furnished by the farm and the rent of the house.

Comparison of the economic position of farm families with that of urban groups is fraught with great difficulties. It is doubtful whether precisely comparable studies can be made. But it seems fair to generalize to the extent of saying that the position of the average farmer compares roughly with that of the majority of skilled workmen in cities, and therefore is more favorable than that of the unskilled labor groups. This is not said to minimize the agricultural distress, which is real. It is due to the fact that large numbers of farmers cannot adjust to the rapidly changing conditions and are being forced out of the industry at great human cost.

What are the factors in this agricultural distress? One is the invention of farm machinery, which is enabling farmers to produce more heavily with less labor. Another is the popularization of instruction in agricultural science to an extent undreamed of a generation ago. This popular instruction, it should be noted, has also been mainly in production. The fed-

eral government through its vast agricultural extension service, partly supported by state and county funds, has assisted in teaching more efficient management and production. But the agricultural industry consists of 6,000,000 units, freely competing with one another. Though it has made great strides in production, so that today production, in volume per worker, is twice what it was fifty years ago, it has done little toward grappling with the great problems of distribution. A declining European market; keener competition with producers in new countries such as Canada, Australia, Argentina; changing food habits of urban consumers—all have added to the farmer's burdens. There is a growing cooperative marketing movement—the largest post-war development in rural America—but the cooperatives as yet market a very small proportion of the agricultural product.

The heavy production per farm worker which science and invention have made possible has brought on "technological unemployment" in agriculture just as in manufacturing. The surplus population of the farming areas is flocking to town and city, adding to the numbers of unemployed there. One of the chief social problems of middle-sized and small cities is what to do with families recently removed from the farm who cannot be absorbed in any permanent fashion into city life because there is no economic opportunity.

Large-scale farming by corporations or individuals also affects the situation. Five years ago it was not taken seriously, but today it is, because a number of demonstrations have been successful. The corporation farm rests its hope of success upon the possibility of reducing production costs per acre considerably below those that prevail on the family-sized farm, and the number of such farms is apparently increasing. If the corporation farm succeeds in a large number of instances in displacing the family farm, we shall undoubtedly see an unprecedented series of changes in ways of living in the country. Controversy rages at present over the social values inherent in the independent family unit as opposed to a regime that is virtually a factory system. The majority who speak and write about it regard the small farm operated by the family as preservative of the most desirable social values. But there seem to be more people than ever—including economists and editors

of agricultural papers—who believe the corporation farm will make large gains. A combination of favorable circumstances is making that possible. Land values are low, so that great tracts can be bought at low prices, and large-scale operation makes possible the employment of highly skilled management and the most economic use of machinery. A recent study by the Agricultural Service Department of the Chamber of Commerce of the United States finds that "taken as a group, the large-scale farms apparently have been no more, nor any less, successful than the average of the family-size farms."

Ever since the agricultural industry went into depression during 1921 there has been discussion of the function of the federal government in the situation. Farm relief was an issue in the last political campaign as it had not been for a generation. But the discussions of the campaign tended to confuse rather than to make clear the divergent points of view held regarding the relation of government to agriculture.

The international aspects of our agricultural civilization are more patent than ever and are being more discussed by farm leaders and the agricultural press. It is evident that competition between our agricultural producers and those of other countries is becoming more intense. Not only are certain countries producing more heavily products that we export to world markets, but urban consumers have developed preferences for imported specialties, especially fruits and vegetables, with the result that imports of those foods have been increasing rapidly. However, despite our apparently unfavorable position at present, European and Asiatic statesmen have expressed the belief that within a generation certain countries of the world will be badly in need of food produced in America. They believe that only in the United States, with its experience in organization, management and finance, can large enough quantities of food be produced for rapidly growing populations. It is evident that statesmen and economists of other countries are following closely the development of American agriculture.

At the same time, chemists make startling announcements that, whenever necessary, food can be produced synthetically in the laboratory or the factory. One reputable chemist announced at a scientific meeting that 30 men working in a small factory can produce as much food as 10,000 farm workers upon 57,000

acres. A few years ago Lord Haldane predicted the end of agriculture. At present the knowledge of synthetic production is not utilized because people prefer to eat food produced by the soil or animal food. But the tastes of human beings may change, and in heavily populated areas synthetic food may soon be used of necessity.

No less important than the economic situation is the new era of social life on the farm. A generation ago there was much talk of farm isolation, but it is rapidly declining. It used to be said that a disproportionate number of farmers' wives went insane because of isolation. If it was true a generation ago, it is not true now. The revolution in rural social life is due mainly to better means of communication and transportation. The nation is spending large sums for good roads, and the automobile is now the cheapest form of transportation for the farm family because it is a time-saver. The telephone has become common in many areas and more recently the radio. Contacts between farm families are more numerous; also between farm and village, and between farm and city. A group attending the annual meeting of the American Country Life Association was asked where new ideas and standards of living were coming from. The unanimous reply was that farm families are getting all their new ideas and standards from the city. At least one sociologist presents the thesis that whatever happens in the metropolitan area will happen in a somewhat similar way in the rural communities of the nation.

This means that we have a new culture in rural life. The more primitive ruralism is being merged with modern urbanism. The typical rural *mores* of family life, education and religion are being challenged. New *mores* of urban groups are seeping into the rural community. The result is a sharp moral conflict.

THE RURAL POPULATION

The United States census classes all persons living on farms and in centers of 2,500 and less population as "rural." The census definition of "rural" is the most widely accepted in the United States.

The national situation as to rural population may be put briefly as follows. The farm population of the United States

increased until sometime after the census of 1910 and has been declining steadily since the census of 1920. The number of farms operated in the United States actually increased until after the census of 1920; the special agricultural census of 1925 showed a decrease for the first time. The total rural population, *i.e.*, including persons living on farms and in centers of up to 2,500 population, exceeded the urban population until sometime prior to the census of 1920. The "village population," defined as that in centers of 250 to 2,500, according to studies of the Institute of Social and Religious Research, has been increasing. This means that the farm group is the only large section of the population of the nation that has been declining in numbers. The drift of the surplus farm population is, in general, first to the village, town and smaller city; villagers and small city dwellers then tend to go to the larger cities.

The total farm population, according to the 1920 census, was 31,614,269. There was in addition another large group which might be classed as "rural, non-farm" numbering 20,047,377. The Institute of Social and Religious Research estimated the total population of villages, with 250 to 2,500 inhabitants, at 12,858,521 in 1920. This leaves about seven million divided into two main groups: (1) persons who live in "hamlets" of less than 250 population; and (2) those living in the open country who are not farmers but lumbermen, storekeepers, teachers, ministers, and their families. Between 1920 and 1928, there was probably a net loss of farm population of about 4,000,000 This means that the total farm population is about 27,500,000 or less than one-fourth that of the entire United States.

THE VILLAGE

Somewhat overshadowed by the pressing economic situation on the farm is the condition of our villages. They have long constituted one of the great unknowns of rural life. But within the past few years the Institute of Social and Religious Research has made intensive studies of 140 representative "agricultural" villages, *i.e.*, those located in farming areas and functioning largely as service centers for the farm population. There is thus available a new body of valuable knowledge. The village

studies of the Institute of Social and Religious Research are published in five books including the summary volume.*

Says Dr. Edmund de S. Brunner, director of the Institute's village studies: "Villages occupy a key position in the structure of the nation, and especially in the structure of rural America. . . . Main Street has an importance beyond its size. To the city, it is the representative of rural America; to the farmer, it is the interpreter of the city. Both need it; neither fully understands it. . . .

"Whether the countryman journeys to the city or simply deals with urban facilities for commerce, credit or transportation, it is largely through the gateway of the village that he gains contact with the city. To one-third of America, the village represents the outpost of urban civilization.

"Conversely, the urbanite reaches rural America through the village. The great banks rely upon their village correspondents for information. The house that sells to a national market . . . rests content in its efforts to reach rural America if the village department store carries its line."

Certain important facts about the 140 villages studied intensively by the Institute are stated as follows: "Agricultural villages are more nearly 100 per cent American than either the cities or the open country. . . . Another important characteristic . . . is the preponderance of females. . . . There were only 94.5 males to every 100 females. . . . One-seventh of the women in these villages are widows. . . . Another distinguishing characteristic . . . is the high proportion of old people. . . . These facts have important sociological implications. The number of older people, and the preponderance of females, especially the large number of widows, make for conservatism. . . . The older people have . . . a peculiar economic interest in preserving the *status quo* in the village. . . . These people have lived their lives. They now ask of the world, not opportunity, but peace and quiet. Hence they are out of sympathy with youth. They see no reason for expanding the school curriculum or building an up-to-date high school. They ask from the church assurance and sympathy, not service. . . . Desired improvements cannot be 'sold' to this group by the usual promotional methods.

* *Village Communities*, by Edmund de S. Brunner, New York, Institute of Social and Religious Research, 1927.

Educators and clergymen face a difficult problem in dealing with this group. The wonder is not that this is so but that in the face of this condition villages have made as much progress as they have." It is evident that the village is widely different from both the city and the farming district.

Villages "represent a tremendous experience in self-government. . . . More than half of the suggestions as to bettering the village received in house-to-house censuses dealt with public improvements and relied upon village government for their accomplishment. . . . By and large, the economic situation in these villages is not one teeming with attractive opportunities for youth. This is one of the reasons why two-thirds of the high school boys and girls were not looking forward to staying in their home town. . . . There was no well-integrated plan for caring for public health in the villages studied. Unlike education and religion, the health interest has not come to a high degree of organization in rural America."

Relations Between Urban and Rural Groups

In his book *American Villagers,* Dr. C. Luther Fry states: "During the last generation it was rather generally taken for granted that the conflict between capital and labor was the outstanding economic issue of modern society; but reflection makes it apparent that the discontent of agricultural people may be as serious a menace to the peace . . . of the nation as is the discontent of industrial wage earners." Dr. Arthur E. Holt of Chicago Theological Seminary says the rural-urban conflict bids fair to become widespread and as much of a challenge to religious groups as the better-known capital-labor conflict. There are two aspects of the relations between farm groups and those in village, town and city. First, there is the local situation involving the intimate relations of farmers and villagers. Secondly, there is the national situation involving conflicts between farm and city over national income and policy.

First, the local situation: The rural community is "rurban," to use a word coined years ago by Dr. C. J. Galpin of the United States Department of Agriculture. It embraces both the village, or the trade center, and the surrounding farm population. These two groups are vitally dependent upon each other, and

also frequently in conflict with one another. The reports of the Institute of Social and Religious Research, previously quoted, are the best sources for recent case material upon this point. Dr. Brunner sums up the situation as follows: "The village necessarily shares in any final organization of rural life. . . . The high proportion of country pupils in village schools, the concentration of rural churches within the incorporated village, the centering of organized social life and of many of the farmers' own enterprises in the village, all indicate the gradual focusing of rural life in the village. . . . It is believed that the data show a growth of community interest, continuing growth, between village and country, despite the fact that the study also found differences, and even conflicts, between the two parts of the village community."

Most of the difficulties between farmers and villagers are economic conflicts. Yet in only 25 out of 140 villages was sharp conflict evident to impartial observers. In about the same number "there was excellent cooperation." This means that in the majority of instances there were neither pronounced differences nor active cooperation in community enterprise. In any case, the "urban community" is apparently emerging as the permanent unit for social and economic organization.

The second form of rural-urban conflict has an important national aspect. The farmers are struggling for a larger share of the national income because, as we have indicated, they have a smaller share in proportion to numbers than they had before the war. Farm leaders are also complaining of national policies, particularly of protective legislation, alleging that other economic groups are beneficiaries to a much greater extent than they. The conflict between city and country is not new; it is ancient and fairly universal. It has, however, reached a new and acute phase in the United States. The chief manifestation has been in connection with agitation for and against national legislation which would enable the federal government to assist in the disposal of surplus crops. A well-organized group of farmers from the South and West which forced the passage of the McNary-Haugen bill—twice vetoed by President Coolidge—has gone to Washington saying in effect: "You are committed to the protection of favored industries; we demand that you give real protection to agriculture, an unfavored industry."

The controversy over the McNary-Haugen bill has been the cause of a deep social cleavage. In Congress the South and the West have voted against the East on the measure. The secretary of a home mission board reports as follows upon the feeling of members of country churches in the West: "These people feel that the East does not sympathize and does not understand. Repeated declarations from Washington that the country is riding upon an unprecedented wave of prosperity are interpreted by those in the agricultural sections to mean that the industrial areas are making huge profits while they have nothing for their labor. Large stock dividends and extra cash dividends paid by industrial corporations serve merely to aggravate the growth of a sectional feeling which, in the absence of any substantial relief for the agricultural sections, will undoubtedly have a far-reaching effect upon the future status of the church as well as upon the political situation."

Another home mission board secretary writes that, though he is not ordinarily in favor of protective legislation, "if we are to admit of a system of protection in [urban] industry, it must be granted to agriculture. We should be interested in seeing that the people who are engaged in this primary occupation have a chance to get a fair share of the wealth they produce. . . . It is useless to talk about solving the country church problem without regard to the essential problem of the farm group."

The special session of Congress held in 1929 has passed a farm relief law establishing a Federal Farm Board, which is to deal with marketing problems by giving counsel and making loans to cooperative marketing associations. The enactment of this legislation is the climax of considerable agitation covering a period of nine years. We now enter a period in which the particular method decided upon will be tested.

We may sum up by saying that considerable progress has been made in analyzing the rural-urban conflict but it is difficult to hold conferences or initiate conciliation between the two groups, since they are so large and scattered, and the conflict has so many occupational, geographical and cultural factors. There are practically no techniques for dealing with it, though a few

significant experiments have been carried on, in which church agencies have had a part.*

THE COUNTRY CHURCH

A prominent sociologist has declared that the church is the "most studied" of our rural institutions. This is probably true, and yet among rural organizations the church and the local government seem to many impartial observers to be the slowest in making adjustments to rapidly changing conditions.

One outstanding fact is that the farmers' or "open-country" churches are declining in membership, and are being abandoned in large numbers in some sections of the country. The church thus feels the effect of the decline in farm population previously referred to.

Certain conclusions of the report of the Institute of Social and Religious Research on the village church are as follows:

"1. Rural Protestantism is being more and more organized around the village.

"2. The village church has not learned how to reach and to serve villagers and countrymen with equal efficiency.

"3. Until the village church does solve this problem, the decline of the church as an open-country institution [*i.e.*, as an agency serving farmers] may be expected to continue.

"4. The number of churches in proportion to population in villages, as well as the experience of various state councils of churches and state home mission councils, would seem to indicate that it is in the village that the Protestant . . . [groups] must settle the question as to whether there is to be competition or cooperation among rural churches.

"5. Were it not for the influx of retiring farmers into the village, and their membership in its churches, actuarial statistics would indicate that a majority of village churches were doomed to extinction within another decade."

* The conflict which has been going on for several years in the Chicago dairy district was made the subject of a study by the Commission on the Church and Industry of the Chicago Church Federation and the Department of Research and Education of the Federal Council of Churches, with the assistance of the Social Ethics Department of the Chicago Theological Seminary. One aspect of the controversy was a dairy farmers' strike which had all the characteristics of an industrial strike. (See *Information Service* of December 1, 1928.)

The country church undoubtedly suffers because of rapidly changing pastorates, and poorly trained leaders. The system of promoting country pastors to pulpits in town and city has drained the country of leadership. New means of communication and the standards of living demanded of professional people make a large number of small churches impracticable. A small church can seldom secure adequate pastoral care. The trends of American life have taken wealth and leadership out of the country community, and the country church as an institution has been overwhelmed by economic and cultural changes. The rural church no longer brings a prophetic message to the countryside or the nation. What is being done to adapt it to changing conditions? The problems of the country community demand the attention of our ablest social engineers and religious leaders. The church particularly needs not only administrative changes which will enable it to function better, but also new resources which will enable it to carry on a richer spiritual ministry and an exploration of better ways of living for the country population.

Numerous surveys and investigations have been made. There is a growing appreciation of the value of cooperation between rural ministers, church administrators, and rural sociologists. Some of the leading members of the group last mentioned are ministers, a fact which is illustrative of the newer possibilities of cooperation between religion and social science.

C. The Community Church Movement

The "community church" of whatever type is dominantly rural. This is due in part to two facts. There is often less comity in villages. Financial stringency also acts as a curb on the extension programs of denominations. Of the 1,296 community churches reporting in 1927, 1,066 were located in villages of 2,500 or less, or in the open country.

Twenty years ago the so-called "community church" was nonexistent. As late as 1917, such churches were few and far between. The changed social, cultural, and economic conditions of the post-war period, however, especially in rural areas, tended to make cooperation between religious groups more and more necessary. Out of this changed environment the community

church emerged as a distinctive type of interdenominational effort. By 1922, there were at least 713 community churches. During the next four years the organization of such churches was everywhere on the increase.

These churches are, in the main, of three types—the denominational, the undenominational, and the federated. Of those community churches reporting in 1927, 441 were denominational, 378 were undenominational, and 436 were federated.

The denominational community church, regarded by the leaders of the movement as the least satisfactory, is nothing more or less than a denominational church that has broadened the basis of its membership. This is done by establishing a community, associate, or affiliate membership roll. Here are registered the names of those who identify themselves with the church in question without change of private beliefs or denominational allegiances. It not infrequently happens that two weak and struggling denominational churches combine and vote to align themselves with some one denomination.

The federated type of community church represents a single congregation with a membership roll for each of the federating units. Such churches are expected to grant any person desiring to enter into Christian fellowship the full freedom of retaining or changing his denominational status or of refusing to assume any particular denominational status. Most of the community churches in towns and cities of 2,500 to 25,000 population are of the federated type.

The undenominational community church is often an outgrowth of a federated church project. It also happens that united Sunday schools in newly developed areas evolve into a church of this particular type. Such a church has only one membership roll although the members often retain membership in a denominational church elsewhere. All membership groups in the undenominational church are on one level. Each church initiates locally its own program and is responsible only to itself for its policies and its procedures.

A varied type of program is sponsored by these churches in their effort to make the community, rather than the denomination, the basis of their organization. Not a few of them have charge of practically the whole of the community life, with the church

functioning as the social and religious center. The community church functions in many places as the coordinating agency of rural uplift. It sponsors recreational activities, organizes community drama clubs, stimulates interest in playground activities and gives direction in numerous other ways to the social, cultural, and religious life of its constituents.

There are a few examples, of which the Community Church of New York is the largest and most conspicuous, of community churches to which this designation applies in an adapted rather than a literal sense. They represent an intellectual and spiritual community, rather than an actual physical community. They embody the ideal of religion as an expression of spiritual need and aspiration in the common life of the community, without reference to creed or liturgy. According to this view, religion, like education, should be inclusive in scope, spirit and purpose and should be wholly unconfined by creedal or liturgical barriers.

The national organization fostering the movement is Community Church Workers, U. S. A., with headquarters at Chicago Temple, Chicago, Ill. J. R. Hargreaves is executive secretary. The *Community Churchman,* edited by Orvis F. Jordan, is the official publication. A cooperative relationship between the Federal Council of Churches, the Home Missions Council and the Community Church Workers was effected in 1929.

At present the community church movement as a whole represents a tendency toward unification within evangelical Christianity, but not extending across the wider ecclesiastical boundaries.

CHAPTER III

DENOMINATIONAL SOCIAL WORK

AS A PART of their missionary and educational programs the larger religious bodies have developed more or less extensive social activities, both through their national agencies and in local churches. It is attempted here only to enumerate the principal types of such activities and to give a brief account of the programs of the communions which have special agencies for dealing with social problems.

Probably the best known form of social service under church auspices is institutional work—hospitals, orphanages, homes for the aged, and similar institutions. For the most part, these institutions, while known as denominational, are under the control of independent boards and are only semi-official. No adequate statistics of these institutions are now available. Their work, however, is too well known to require any detailed description.

More varied in their activities and more directly under denominational control are the social settlements conducted under church auspices. Examples of these are the Morgan Memorial (Methodist Episcopal) in Boston and the Judson Memorial Neighborhood House (Baptist) in New York City.

Another highly developed form of social service is that conducted by the parish house or "church house," which sometimes closely approximates the settlement in the variety of its activities and of the personal services rendered by the staff. Outstanding examples of churches maintaining such parish houses are the Brick Church (Presbyterian), Rochester, N. Y.; Madison Avenue (Presbyterian), Calvary (Episcopal) and St. George's (Episcopal) all in New York City; Central (Methodist), Detroit; Broad Street, (Methodist Episcopal, South), Richmond, Va.; and Oak Park (Congregational), Chicago.

Much of the city missionary work of the larger denominations

is carried on under the direction of city missionary societies affiliated with the home missionary board of the denomination. Certain of these city agencies specialize in services, largely social, for underprivileged and immigrant population groups, stimulating and guiding work with prisoners, juvenile offenders, and the unemployed, and promoting relief work and recreation programs.

An important movement definitely sponsored by the church boards of home missions is the erection of Christian centers in the midst of polyglot populations. Sometimes these are settlements such as the Baptist Center at Hammond, Indiana, the Presbyterian Center at Gary, and the Potrero Hill Neighborhood House in San Francisco. The Potrero Center is managed jointly by the Baptists and Presbyterians. Another example which is becoming a norm for such institutions is Trinity Center, San Francisco, where the Presbyterians and Congregationalists have united in establishing a highly developed religious and social center. The boards are endeavoring slowly by this method properly to provide religious, educational and social ministries for congested areas in cities.

A survey of the work of the Protestant bodies in the rural field was made recently by a committee composed of rural directors of home mission boards cooperating through the Home Missions Council. The survey covered the rural work of those denominations which employ full-time directors or part-time directors, or which have organized their rural work on a voluntary basis. The chief activity appears to be that of interpreting the rural problem to the constituency; the experience of all Protestantism in this field is placed at the command of any local church.

Courses in rural sociology and leadership are given in an increasing number of theological seminaries. Rural departments cooperate in holding special summer schools for rural ministers. Conferences are held, and demonstration parishes are maintained by several denominations to stimulate the use of better methods. Well-trained ministers are supplied to these churches, who are guaranteed adequate salaries and, in some cases, definite tenure. The "larger parish" is a recent and highly significant development in rural work. It includes a geographical area about the size of a county and coordinates the work of all the

churches in this area under a staff of able ministers and specialists in worship, religious education and community activities. It is sometimes interdenominational and brings to the towns and open country a quality of religious leadership and service not possible under unrelated local country churches.*

Six state Baptist conventions employ rural church secretaries to train, supervise and assist rural pastors. Promotion literature, loan libraries, stereopticon lectures and similar services are offered to local churches by church rural departments.

The most highly developed forms of community service are coming to be carried on interdenominationally. Detailed information concerning the various types of interchurch social activity is given in Chapter IV. The organization of the major denominations for social service and social education is indicated in the following paragraphs.

BAPTIST CHURCHES

The Northern Baptist Convention carries on social service through the American Baptist Publication Society, which maintains a Division of Social Education, and through the American Baptist Home Mission Society which conducts community centers. For many years the secretary of the Division of Social Education was the late Samuel Zane Batten, who died in 1925. He was numbered among the foremost social prophets in the Christian church. The present work is carried on along lines indicated by Dr. Batten's ideals. Pamphlet literature is prepared dealing with social questions and distributed throughout the denomination. Special courses are prepared and offered as elective studies for classes in the young people's and adult departments of the Sunday schools. The Division is undertaking to secure in local churches the creation of committees that will promote Christian social service, temperance, approved forms of social recreation, family welfare, industrial cooperation and goodwill among all classes of the community.

John W. Elliott, Director, Social Education Department, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.; Frank A. Smith, Secretary, American Baptist Home Mission Society, 23 East 26th Street, New York, N. Y.

* See *Religion Lends a Hand: Studies of Churches in Social Action.* By James Myers. New York, Harper and Brothers, 1929. Chapter 7.

CONGREGATIONAL CHURCHES

Social service in the Congregational churches is carried on by the Social Relations Department of the Congregational Education Society and the Commission on Social Relations of the National Council of Congregational Churches. The budget is provided by the Education Society, and one executive secretary serves both agencies. The Department and the Commission define their work as involving, first, exploration and social discovery; secondly, the preparation of educational material; thirdly, the "creation of a mood" which will be hospitable to ideals of social education. Contacts are maintained with social agencies, with labor organizations, and with centers of experimentation in industrial relations. Churches which are conspicuously successful in meeting their community obligations are observed and studied. Factual and interpretive material is gathered for use in the educational literature of the denomination, particularly in the magazine for adults issued by the publishing society. The secretary contributes much material to other periodicals.

For four years the secretary has conducted "The Seminar in Mexico" during the summer months. The group, which has included a number of influential American religious leaders, has studied in seminar fashion problems affecting Mexican-American relations.

Hubert C. Herring, Secretary, Department of Social Relations, Congregational Churches in the United States, 14 Beacon St., Boston, Mass.; Malcolm Dana, Director of Rural Work, Congregational Home Missionary Society, 287 Fourth Avenue, New York, N. Y.

DISCIPLES OF CHRIST

The Disciples of Christ maintain a Board of Temperance and Social Welfare. After the adoption of the national prohibition law, the old Board of Temperance was expanded to take on the work of social service. Prohibition is now treated as a part of the social program, and emphasis is put upon promoting understanding and goodwill between races and between management and labor and upon education in behalf of peace. The work is almost wholly educational, conducted through lectures and writing. A monthly digest of social information called *Social Trends,* is edited by Dr. Alva W. Taylor.

Secretaries, Alva W. Taylor, Board of Temperance and Social Welfare, Church of Christ—Disciples, 101 Bowling Avenue, Nashville, Tenn.; James A. Crain, 412 Chamber of Commerce Building, Indianapolis, Ind.

EVANGELICAL SYNOD OF NORTH AMERICA

The Commission on Christianity and Social Problems of the Evangelical Synod of North America was authorized by the General Conference of 1921 and its task outlined in 1925 as follows:

"To gather complete, accurate and unprejudiced information concerning economic conditions in this country and in other lands, and concerning all events or movements which involve moral principles or have a bearing upon the welfare of the people.

"To study this information in the light of the spirit and the letter of the teachings of Christ and with a view to discovering what needs to be done to relieve and remove social wrongs and to Christianize the present social order.

"To keep in touch with the respective commissions of the Federal Council and similar groups in other denominations, as well as with any other Christian agencies which aim at improving and promoting the welfare of the people.

"To keep the people in our churches informed concerning the above and kindred subjects through timely popular articles and discussions in our periodicals and otherwise."

J. H. Horstmann, Chairman, 1712 Chouteau Avenue, St. Louis, Mo.; Philip Vollmer, Executive Secretary, Commission on Christianity and Social Problems, Evangelical Synod of North America, 101 Memorial Avenue, Palmyra, N. J.

METHODIST EPISCOPAL CHURCH

Early leadership was given to the development of religious social service by the Methodist Episcopal Church, which has maintained since 1907 an agency known as the Methodist Federation for Social Service. It was this group which formulated the original document on Christian ideals which has been evolved into the "Social Ideals of the Churches," commonly called the "Social Creed." The Federation is recognized by the General Conference of the church as the "executive agency to rally the forces of the church in support of the measures" specifically approved by the General Conference. The General Conference of the Methodist Church in 1924 said concerning the Federation, "It is imperative that there be some authorized

agency in the Methodist Episcopal Church for the purpose of raising before the church the question of the social implications of the gospel of Jesus." The Federation has a large measure of freedom, since it is controlled by its own membership and has no relation to the collection or administration of church funds.

The work of the Federation is chiefly educational. It publishes a semi-monthly *Social Service Bulletin,* holds occasional conferences, conducts extensive correspondence with the membership of the church and cooperates with the various social service commissions of the annual conferences. Its activities are directed mainly toward winning acceptance for the social principles of Christianity as applied to the economic order of society and international relations and to working these out in concrete situations.

The actual administration of social service projects is carried on by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, largely through its Department of Cities. "Goodwill industries" which it maintains employ more than 15,000 handicapped people—the old, the blind, the maimed and the unfortunate. They pay $1,500,000 annually in "opportunity wages." The Board conducts clinics, administers relief, provides local aid for the poor, maintains employment bureaus, employs home visitors and nurses for community work, conducts industrial classes, maintains lunch rooms in needy sections and carries on other similar activities.

An interesting variant form of city missionary activity is that carried on by the New York City Society of the Methodist Episcopal Church under the name "Reconciliation Trips."* The director of this enterprise, Rev. C. V. Howell, has constituted himself a sort of liaison officer between every type of radical and labor movement and the church. Groups representing alien faiths also come within the scope of this ministry of reconciliation.

An exceptional and significant type of social activity was initiated by the Puget Sound Conference (now the Pacific Northwest Conference) of the Methodist Episcopal Church during

* See *Religion Lends a Hand: Studies of Church in Social Action. Op. cit.* Chapter 12.

1928-1929 in ordering an inquiry into the tragedy at Centralia, Washington, on Armistice Day, 1919, when several members of the I. W. W. and of the American Legion were killed. At this printing the inquiry is just being launched with the aid of the national Protestant, Catholic and Jewish bodies.

Harry F. Ward, Winifred L. Chappell, Secretaries, The Methodist Federation for Social Service, 150 Fifth Avenue, New York, N. Y.
Edward D. Kohlstedt, Corresponding Secretary, Board of Home Missions and Church Extension f the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

METHODIST EPISCOPAL CHURCH, SOUTH

The Southern branch of the Methodist Episcopal Church maintains a Board of Temperance and Social Service which holds conferences from time to time for the discussion of social service problems. It holds two summer conferences yearly, one in North Carolina and one in Arkansas, which are composed of delegates from the annual conferences of the church. Among the questions discussed are the church and the home, the church and race relations, the church and industry, the church and international relations, and such problems of social reform as marriage and divorce, gambling and the liquor traffic.

Closely associated with the Board is the Women's Council of the church whose social program is in line with that of the Board. Each annual conference of the Methodist Episcopal Church, South, maintains a Board of Temperance and Social Service, the work of which is correlated with that of the general Board.

Eugene L. Crawford, Secretary, Board of Temperance and Social Service, Methodist Episcopal Church, South, 51 Bliss Building, Washington, D. C.; J. W. Perry, Secretary, Home Department, Board of Missions, Methodist Episcopal Church, South, Lambeth Building, Washington, D. C.; Robert H. Ruff, Secretary for Rural Work, Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

MORAVIAN CHURCH

The social work of the Moravian Church is carried on by individual congregations. There is no general social service agency. On the rural side, the Country Church Commission promotes the modern country church program, supplies speakers

to rural churches, conducts a lecture course at the Moravian College and Theological Seminary, conducts surveys, etc.

Edmund de S. Brunner, Secretary, Country Church Commission of the Moravian Church, 230 Park Avenue, New York, N. Y.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The Presbyterian Church in the United States of America carries on its social service activities through its Board of National Missions. While all the divisions of the Board are related to the program of social service the Division of Church Extension and Missions is specifically charged with this responsibility. Its program includes social and industrial evangelism carried on through missions, addresses and pamphlet literature, and educational work carried on through conferences, summer institutes, etc., on the relation of the church to social problems. Social service is regarded as a function of all the church agencies and of the individual churches. Leaders of this work in the Board of National Missions have attained a position of leadership among the American churches in the fields of community study, ministry to immigrants, and church adaptation to community needs.

Board of National Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York, N. Y.; John McDowell, Secretary, Division of Church Extension and Missions; William P. Shriver, Director, Department of City, Immigrant and Industrial Work; Andrew J. Montgomery and Warren H. Wilson, Directors, Department of Town and Country Work; Miss Edna R. Voss, Secretary, Division of Schools and Hospitals; John M. Gaston, Secretary, Division of Missions for Colored People.

PROTESTANT EPISCOPAL CHURCH

The National Council of the Protestant Episcopal Church includes a Department of Christian Social Service. The Department's chief emphasis is upon the development of an adequate social program on the part of the local parish. It promotes also the organization and efficient maintenance of diocesan social service commissions through the communion. The staff includes a secretary for institutions, a secretary for rural work, and a consultant on industrial relations.

One of the Department's important achievements has been the securing of recognition among the clergy of the importance of

social service in the work of the church. A conference attended by representative ministers meets yearly as a "kindred group" of the National Conference of Social Work. A field training course for seminarians is held in Cincinnati and a limited number of scholarships for the summer term at the New York School of Social Work are given to seminarians and to professors of Christian ethics and pastoral theology. Courses in social service are given in twenty-two summer schools for church workers throughout the country.

Although the emphasis of the Department has been upon practical work in the local parish, much attention has been given to the interpretation of Christian principles as applied to social, industrial and political questions, such as civil liberties, Christian principles with reference to the investment of money, the responsibility of the church for prisons and prisoners, the responsibilities of Christians, as consumers, for working conditions, and the duty of the church with reference to marriage and divorce.

Charles N. Lathrop, Secretary, Department of Christian Social Service, 281 Fourth Avenue, New York, N. Y.; Harold Holt, Assistant; Harrison W. Foreman, Secretary for Rural Work; Spencer Miller, Jr., Consultant, Industrial Relations.

The Church League for Industrial Democracy is a voluntary group within the Episcopal communion. Its membership includes a number of prominent church leaders who are active in various extra-church groups that are working for social and industrial betterment. The purpose of the organization is "to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life."

In pursuit of this purpose the League carries on propaganda through the churches, seminaries, colleges and summer conferences. It stands ready at all times to enter into industrial struggle either as investigator or participant. It frankly espouses the labor cause and seeks to give support to leaders of

organized labor and to employers of labor who are looking toward the democratization of industry.

Edward L. Parsons, Chairman of the Executive Committee; William B. Spofford, Executive Secretary, 903 Tribune Building, New York City.

The Girls' Friendly Society of the United States of America is an organization of girls and women working together to uphold Christian standards of daily living in the home, in the business world, and in the community.

Office: 386 Fourth Avenue, New York City. Margaret M. Lukens, President; Florence Lukens Newbold, Executive Secretary.

The National Council Church Mission of Help, another voluntary group within the Episcopal communion, seeks to extend and develop the work of diocesan church missions of help which endeavor to bring both religion and the technique of social work to bear in dealing with the individual.

Mrs. John M. Glenn, President, 27 West 25th Street, New York City.

REFORMED CHURCH IN THE UNITED STATES

Social service in the Reformed Church in the United States is administered by the Social Service Commission appointed by the Board of Home Missions of the denomination. The efforts of the Commission have been directed with three major emphases —education, organization and field activities. A number of bulletins dealing with fundamental questions have been prepared and circulated; articles are contributed to the church press, of which special annual editions are issued on social service and related themes. The Commission is promoting the socialization of Sunday school lesson helps, young people's programs and the public worship of the church. Local projects in survey and service are encouraged and aided by the Commission which carries on an extensive correspondence with pastors and social service committees in the various synods and classes of the church. These local committees constitute with the Commission a closely articulated organization of socially minded ministers and laymen which promotes pronouncements on social questions on the part of official church bodies and fosters an interest in national social problems. Definite assistance is given to local churches in the study of social conditions.

James M. Mullan, Secretary, Social Service Commission of the Reformed Church in the United States, Schaff Building, Room 513, 1505 Race Street, Philadelphia, Pa.

SOCIETY OF FRIENDS

It is impossible to outline adequately the social program of the Friends in America since there are a number of Yearly Meetings, all of which are autonomous.

Various social service activities are carried on by these several societies. For "social service" in the broad sense of the term the work of the Social Order Committee of the Philadelphia Yearly Meeting is exceptionally notable. As its name implies, this committee is dealing with fundamental questions of education and of social and economic organization and reconstruction. The work carried on by the Business Problems Group is quite unique. Under its auspices a number of Quaker employers in Philadelphia have submitted their plants and organizations to careful scrutiny and criticism by industrial experts with a view to discovering ways by which Quaker testimony might be more fully realized in actual industrial relations. Frequent conferences are held by employers for the serious consideration of those problems of management which have a specific human aspect. Probably no other religious group has attained greater reality in its study of the social implications of religion. The American Friends Service Committee represents all the Friends in the United States and Canada. Its activities include educational work for peace, assistance to minority groups in the United States; provision of opportunities for young people to render various types of social service; fostering goodwill and understanding during periods of industrial strife; work for peace and better international understanding with the Friends of other countries.

Clarence E. Pickett, Executive Secretary, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.; Julia E. Branson, Secretary, Social Order Committee, 304 Arch Street, Philadelphia, Pa.

UNITARIAN CHURCHES

The denominational activities of the Unitarian churches in the field of social service are carried on by the Department of Social Relations of the American Unitarian Association. The budget is provided from the Association's regular income. In addition, there is a Social Service Council of the Unitarian Church and a Social Service Committee of the Women's Alliance,

which is the national women's organization. All these organizations cooperate with the Department of the American Unitarian Association.

It is the aim of the Department to focus the social interests of the Unitarian churches so that they may most effectively contribute to all cooperative efforts for social welfare and international goodwill. The functions of the Department are in the main educational, although almost equally important are its cooperative relationships with other organizations devoted to the same ends. The Department stands ready to help individual churches or groups of churches with their own social problems and programs and publishes from time to time, mainly in the *Christian Register,* factual and interpretive material dealing with the social aspects of religion. The Department has taken a very active interest in three outstanding social implications of religion: the development of movements toward international peace and understanding, a more effective organization of family life, the application of idealism to industry.

Robert C. Dexter, Secretary, Department of Social Relations, American Unitarian Association, 25 Beacon Street, Boston, Mass.

UNITED LUTHERAN CHURCH

The United Lutheran Church in America calls its social work the "Inner Mission." In it evangelical work is combined with the work of mercy. Most of the Inner Mission's activities are carried on by the local congregations, though several Lutheran congregations, which are conveniently located, frequently form an Inner Mission Society which acts for them. The members of the congregations carry the ministry of service into local institutions and to needy individuals. Eighty-nine organizations or institutions are conducted by Inner Mission groups, national or local. A large amount of literature is distributed, particularly a leaflet for "shut-ins" and "shut-outs."

William Freas, Secretary, The Inner Mission Board of the United Lutheran Church, 39 East 35th Street, New York, N. Y.

UNIVERSALIST CHURCHES

The Commission seeks to develop wiser study, worthier support and more willing service in social work and social reform, by

social engineering, lectures, clinics, conferences, circulars, etc. It promotes movements for community betterment.

Charles Pennoyer, Chairman, Social Welfare Commission, Universalist Church, 176 Newbury Street, Boston, Mass.

OTHER DENOMINATIONS

The following Protestant denominations do not have an executive organization for social service but maintain standing committees which are charged with responsibility for social service activities or educational efforts.

Christian Church General Convention, Warren H. Denison, C.P.A. Building, Dayton, Ohio (appointed from Christian Church to Commission on the Church and Social Service of the Federal Council of Churches); A. E. Kemp, Chairman, Bureau of Social Service, Christian Church, Urbana, Ill.

Seventh Day Baptist, Harold R. Crandall, Chairman, Committee on Industry and Social Service, Seventh Day Baptists, 81 Elliott Avenue, Yonkers, N. Y.

Southern Baptist Convention, Arthur J. Barton, Chairman, 804 Mortgage Guarantee Building, Atlanta, Ga.

United Brethren in Christ, William M. Bell, Bishop Emeritus, Puente, California.

United Presbyterian Church of North America, R. A. Hutchinson, Secretary, Board of American Missions, United Presbyterian Church of N. A., 702 Publication Building, Pittsburgh, Pa.

THE UNITED CHURCH OF CANADA

When church union in Canada brought into being the United Church of Canada it was decided that the social work of that body should be directed by its Board of Evangelism and Social Service, which is carrying on the tradition established by the very active Board bearing the same name in the old Methodist Church of Canada. Committees are maintained dealing with public morals, child welfare and institutions. The work done is largely of the welfare and case-work type. A number of redemptive child-caring and convalescent homes are supported and supervised. The work of the cooperating departments for the last decade and of the united board since its formation has emphasized effort toward the secure establishment of a system of prohibition against the liquor traffic.

D. N. McLachlan, Secretary, Board of Evangelism and Social Service, 518 Wesley Building, Toronto 2, Canada.

CHURCH OF ENGLAND IN CANADA

The social work of the Church of England in Canada consists largely of welfare work. Homes are maintained for needy or underprivileged boys and girls, the aged, the wayward and delinquent, and immigrants; hospitals and clinics for the sick; and chaplains are trained and supported for work among the inmates of hospitals and other institutions. Extensive service is given by deaconesses, the Mothers' Union, the Girls' Friendly Society, and the Brotherhood of Saint Andrew.

The work varies greatly in different parts of the country. Complete information has been assembled in the *Bulletin* of the Council for Social Service of the Church of England in Canada for September, 1928, which may be procured from the office of the Council.

The Council for Social Service, The Church House, 604 Jarvis Street, Toronto 5, Canada.

ROMAN CATHOLIC CHURCH

While from one standpoint the Catholic Church may be said to be strongly centralized, from another viewpoint it is highly parochial. All works of charity in the church radiate from the parish, and it is from experience in parish organizations that charity workers have come to realize the need for broader programs.

There are in the United States 558 Catholic child-caring homes caring for approximately 81,000 children, 34 Catholic homes caring for 6,856 mentally and physically defective children, some 15 Catholic child-placing agencies caring for about 11,000 children. One hundred Catholic day nurseries in the United States care for approximately 25,000 children.

There are some 612 family hospitals, 70 of which operate dispensaries, and 32 medical social service departments. Forty-one Catholic hospitals treat special types of disease, such as tuberculosis and insanity. Altogether, Catholic hospitals have 82,460 beds. In addition, 18 religious communities engage in the care of the sick in their own homes.

The Little Sisters of the Poor care for 7,259 dependent persons in 41 free institutions for the aged, and 81 Catholic homes house 5,928 persons who have saved a little money for their last years.

Over 50 Houses of the Good Shepherd look after nearly 9,000 unfortunate women, and a number of social settlements have been organized to care for the religious interests of immigrants.

The Society of St. Vincent de Paul is the best known organization for Catholic parish charities in the United States. The first conference, as the local bodies are called, was established in 1845 and the Society has made very rapid progress, especially during the past ten years. It now maintains about 1,500 conferences representing a membership of 18,000 active and 5,000 honorary members, all laymen. The principal work of the Society is the assistance and visitation of poor families in their homes, but hospital visitation, prison work and child-placing activities are carried on.

The work of the St. Vincent de Paul Society is paralleled or supplemented among women by the Ladies of Charity, the Ladies Auxiliary, the Catholic Women's League, and the National Council of Catholic Women. Such organizations as the Catholic Daughters of America, the Christ Child Society, Catholic Foresters, Knights of Columbus, usually undertake some particular charitable service.

Many of the religious communities engaged in charitable work are provincial or national, some international. The better to coordinate their effort, some 34 dioceses have established central agencies. The National Conference of Catholic Charities was organized in 1910, and while it exercises no control over member organizations it exerts an influence by bringing the ablest leaders together for discussion. A report of its annual conference is published, as well as a monthly digest, *The Catholic Charities Review.*

In its industrial program the Catholic Church in the United States works officially through the Social Action Department of the National Catholic Welfare Conference. In addition, the Catholic Conference on Industrial Problems holds annual national and local conferences; the German Catholic societies, through their Central Bureau, and the National Conference of Catholic Charities engage in the study of industrial problems. The two national federations of Catholic societies, the National Council of Catholic Men and the National Council of Catholic Women, as well as a number of individual societies, endeavor to acquaint their membership with the content of the official pro-

nouncements of the Catholic Church on problems of modern industry. The National Council of Catholic Women has a standing committee to study matters which concern women in industrial and home economic life.

The three chief programs on which these activities are founded are Pope Leo's Encyclical on the Condition of Labor, the Pastoral Letter of the American Archbishops and Bishops, and the Bishops' Program of Social Reconstruction, the latter two having been based on the first. The method of procedure is to promote public and private discussion by means of newspaper and magazine articles, lectures, conferences, school and college classes, and by private correspondence and conversation.

The rural program of the Catholic Church is directed by the Rural Life Bureau in the Social Action Department of the National Catholic Welfare Conference. It is developed under several heads: economics, including the promotion of a Christian view of land tenure, of the cooperative movement, and of business administration among farmers; the farm home; health, through the formation of clinics and provision of medical, hospital and nursing service; social life; culture and education; religion and worship. The Rural Life Bureau maintains a Catholic Rural Life Conference, which holds an annual national convention, and publishes monthly the *Catholic Rural Life.*

John A. Ryan, Director, Social Action Department, National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.; Edwin V. O'Hara, Director, Rural Life Bureau, 1312 Massachusetts Avenue, N. W., Washington, D. C.

THE SOCIETY FOR ETHICAL CULTURE

Educational and philanthropic work has been an integral part of the life and purpose of the Society for Ethical Culture. It instituted the first free kindergarten in this country, which led to the organization of the workingmen's school and has since developed into the Ethical Culture School, with an enrolment of some 900 students, located at Central Park West and 63rd Street, and at Fieldston (238th Street and Riverdale Avenue), New York City. The department of the Ethical Culture School located at Fieldston is dedicated to a new experiment in education. A system of preprofessional schools is being organized there, the object of which is to take advantage of the student's

vocational interest to awaken a wider interest, thus combining specialization with general culture.

Philanthropic activities fostered by the Society in its early years include the institution of a visiting nurse system, tenement house reform, and work for the abolition of child labor. The Society is closely affiliated with a number of social settlements, including the Hudson Guild, which carries on democratic educational, cultural and recreational activities, described as an experiment in democracy "to create greater social strength by creating a deeper unity," and the Madison House settlement which serves as "a radiating center of personal and civic ideals."

Groups within the Society, such as the Women's Conference, groups of young men and women, the Parents and Teachers Association of the Ethical Culture School, carry on varied social programs. The Business Men's Group has brought out a significant document entitled *An Ethical Program for Business Men.*

Felix Adler, Senior Leader; John Lovejoy Elliott, Henry J. Golding, Alfred W. Martin, David Saville Muzzey, Leaders; address Executive Secretary, 2 West 64th Street, New York, N. Y.

JEWISH COMMUNIONS

The synagogues of America are divided into three groups,—the Orthodox, organized into the Union of Orthodox Jewish Congregations of America; the Conservative, organized into the United Synagogues of America; the Reform or Liberal, organized into the Union of American Hebrew Congregations. Each synagogue is, however, independent and autonomous and free to develop its own program. Some synagogues, especially in the smaller communities, do their social work through an auxiliary body, such as the Sisterhood. The social work consists largely of meeting emergency needs of the Jewish community. Other synagogues develop their social programs through what is known as the synagogue center. In some cities, as in Sinai Congregation in Chicago, the center program provides all the activities found in a modern settlement, including class work and club work, lecture courses, dramatics, athletics and music. Only one synagogue has organized a Department of Social Service, namely,

the Free Synagogue of New York. In this synagogue the Department of Social Service is conducted as a laboratory in the social field and works out experiments that are designed to cultivate a social spirit among the members, to establish the synagogue as a social agency and to relate the congregation as a body and the synagogue as an institution to communal life and the movements of social reconstruction. In a number of synagogues a Committee on Social Justice and Peace is now being organized with the purpose of aiding congregations to translate into action in their own community the social ideals of Israel and the social program formulated by the Central Conference of American Rabbis.

The Central Conference of American Rabbis, which is the Reform Jewish ministerial body in America, conducts its work in the social and industrial fields through its Social Justice Commission. The program is threefold:

1. Study of social and industrial problems such as injunctions, strikes, old-age pensions, etc., in the light of the Commission's platform of social justice, with a view to acquainting the people with the problems involved, and passing concrete judgments both general and specific;

2. Cooperation with the Federal Council of the Churches of Christ in America and the National Catholic Welfare Conference in the investigation of specific problems;

3. Contacts with Jewish employers, labor leaders, and social workers, with a view to obtaining a complete picture of the social and industrial problems of the Jew.

Edward L. Israel, Chairman, Social Justice Commission, Central Conference of American Rabbis, Har Sinai Temple, Bolton and Wilson Streets, Baltimore, Md.

The Commission on Social Justice of the Union of American Hebrew Congregations, representing the lay group, was appointed in June, 1929, in accordance with a resolution adopted by the Council of the Union of American Hebrew Congregations in 1929. The Commission is still in a formative period. Its function will be to preserve "the traditionally sympathetic attitude of Judaism toward those who are struggling for more equitable and just conditions of life in fields of industry, com-

merce and social relations and toward progressive effort in the realm of industrial, economic and sociological aspects of human relationships.'' It cooperates with the Social Justice Commission of the Central Conference of American Rabbis and assists it financially.

Milford Stern, Chairman, 1656 Penobscot Building, Detroit, Michigan.

CHAPTER IV

FEDERATED CHURCH AGENCIES

A. National

Federal Council of Churches

THE social program of the Federal Council of Churches is carried on chiefly through its Commissions on the Church and Social Service, International Justice and Goodwill, the Church and Race Relations, Relations with Churches Abroad, the Committee on Goodwill between Jews and Christians, and through its Department of Research and Education. The plans of work of these several agencies are briefly as follows:

The Commission on the Church and Social Service maintains a service of advice and information to denominational secretaries and individual churches on all forms of social work in relation to local churches, and gives advice and assistance concerning church contacts to social agencies which work in communities. It holds conferences on industrial relations and other community problems, attended by ministers, employers and labor representatives. The Commission also participates in the Students in Industry movement; promulgates an annual Labor Sunday message; organizes a religious program in connection with the annual meeting of the American Federation of Labor and is responsible for relationships with the labor movement. It endeavors to formulate the moral judgment of the churches on ethical issues of public import and to speak for them under appropriate limitations; organizes the resources of the churches to deal with social emergencies; presses for the application of Christian principles in industry, especially in employer-worker relations; upon request gives to employers and workers counsel based upon actual experience in the organization of industrial relations; carries on educational work among colleges, seminaries, clubs and women's organizations.

The Commission is thoroughly representative of the churches since the denominational social service secretaries are *ex officio* members of it and of its executive committee.

The Commission on International Justice and Goodwill issues informational literature concerning the international problems and relationships of the United States; prepares declarations, resolutions and documents on current international questions of public interest for approval by the representatives of the constituent communions and for release to the religious and secular press; addresses appeals to the churches and occasional national memorials in line with the "International Ideals of the Churches" which the Commission promulgated a few years ago; and prepares and distributes widely an annual Armistice Sunday program. The Commission holds study conferences on problems of world peace, such as disarmament and arbitration, and participates in conferences, conventions, mass meetings and church gatherings which bear upon these and similar questions. The Commission conducts goodwill projects between the United States and other nations such as the "doll messenger" exchange between American and Japanese children in 1926-1927, the sending of "friendship school bags" to children of Mexico in 1928, and peace declamation contests for young people and children. It encourages the formation of committees on goodwill by communions and by local church federations, and promotes local and national study conferences on the churches and world peace.

The Commission on the Church and Race Relations issues informational and educational literature with reference to Negro-white and other race relations, and cooperates with the Department of Research and Education in the issuance of special race relations numbers of the *Information Service* published by that Department.

The Commission cooperates with the work of Negro churches and with the interracial work of federations of local churches. It promotes the formation of interracial committees, and its Women's Committee on Race Relations stimulates educational activity and study through the various church auxiliaries and women's groups. The Commission conducts a campaign for a "lynchless land," publishing an annual "honor roll" of states

free from lynching. It is responsible for promotion of the observance of Race Relations Sunday in February, which has become a significant feature of church calendars. It participated in the National Interracial Conference, held in December, 1928, sponsored by sixteen national organizations, the secretary of the Commission serving as executive secretary of the conference.

The Commission administers the Harmon Awards for Distinguished Achievement among Negroes, with funds supplied by the Harmon Foundation.

The Commission on Christian Education has been discontinued because the International Council of Religious Education is functioning so widely in this field. An Advisory Committee is being formed, however, to aid in shaping the educational programs of the Federal Council and to maintain contacts with various educational agencies such as the International Council of Religious Education, the Missionary Education Movement, and the Young Men's and the Young Women's Christian Associations.

The Commission on Relations with Churches Abroad seeks to secure relief for the churches in Europe which have suffered excessively as a result of war-time devastation; to interpret the churches of the United States and other lands to each other; to further the spirit of understanding, cooperation and helpful fraternity, avoiding any effort to control or interfere with the work of sister churches in Europe.

From time to time the Commission cooperated in general relief measures with the American Relief Administration under Mr. Hoover, and in 1924 cooperated with the Commission on International Justice and Goodwill of the Federal Council in a special relief movement for Germany. Help has been given also in furthering the work of the Near East Relief and similar organizations.

The Commission lends its good offices to the Central Bureau for Relief of the Evangelical Churches of Europe in stimulating support among the American churches and in furnishing funds for its administrative expense both in Zurich and New York, without conditions.

The Committee on Goodwill between Jews and Christians

seeks to create conditions that will not permit anti-Semitism; to promote appreciation and mutual respect; and to further actual cooperation in interests which are common to both races. In cities and towns, on college campuses and in both religious and secular schools, the Committee is conducting an educational and social program. Community adult education projects, interfaith councils, and regular denominational media are some of the means used. The National Conference of Jews and Christians, a body including Jews, Roman Catholics, and Protestants in its membership, correlates its program with that of the Committee on Goodwill: such projects as the Columbia Seminar of Protestants, Catholics and Jews, and the recent Intercollegiate Parley at Rollins College, Florida, are examples of this joint work. Vocational adjustments, community areas of conflict and cooperation, and group misrepresentations are among the topics studied in seminar.

The Department of Research and Education was organized in response to a definite demand on the part of the constituency of the Federal Council of Churches for information concerning social problems, with particular reference to economics and industry. This demand came as a result of an increased emphasis on the social implications of Christian teaching which followed the war. The formulation of declarations of social faith necessitated making available to ministers and teachers of religion a body of concrete data and a considerable amount of interpretation in the light of which judgments in accord with Christian ethics might be formed with reference to specific situations.

The major activities of the Department are in the field of social and economic problems and movements. Urban industry and agriculture come in for a large measure of attention because of the pressing social problems which they present. The Department examines, digests and reports through its weekly *Information Service* research reports of all kinds affecting social problems in their ethical aspects, and also the periodical literature and books in these fields. The *Service* is issued in several distinct forms: (a) general numbers in which current social events and movements and the results of social activities are reported; (b) race relations numbers prepared chiefly by the Federal Council's Commission on the Church and Race Relations; (c) occasional book review numbers covering the literature of

social work and social ethics; (d) annual reviews of industrial relations and of developments in rural life; (e) monographs on specific social, economic and international problems. The *Service* is on a subscription basis at $2.00 a year.

The Department holds itself ready to make studies of specific problems when there is an urgent demand for such study from the constituency and when there is no other agency ready to make it. This is particularly true in situations involving industrial conflict, for the study of which the Department considers that it has developed a useful technique. Cases in point are the investigation of the enginemen's strike on the Western Maryland Railroad which was made in cooperation with the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis; a study of rural-urban conflict in the Chicago dairy district, made in cooperation with the Chicago Church Federation; a study of the situation in Western Pennsylvania created by the bituminous coal strike, made at the request of the Pittsburgh Council of Churches; and a similar inquiry into the industrial situation in Colorado, made at the request of the ministers' associations of Denver and Trinidad.

An extensive correspondence is carried on with ministers, students, etc., who want assistance in the study of social problems. Educational literature is prepared for the use of the churches, and the Department maintains direct contact with social research agencies and social departments of educational institutions, and acts as a service bureau for the Federal Council in matters of research.

Office, 105 East 22nd Street, New York City.

Bishop F. J. McConnell, President; Charles S. Macfarland, Samuel McCrea Cavert, John M. Moore, General Secretaries, Roy B. Guild, Associate General Secretary (in charge of Midwest Office, 77 W. Washington St., Chicago, Ill); Worth M. Tippy, Executive Secretary, James Myers, Industrial Secretary, Commission on the Church and Social Service; Sidney L. Gulick, Executive Secretary, Mrs. Jeannette Emrich, Walter W. Van Kirk, Associate Secretaries, Commission on International Justice and Goodwill; George E. Haynes, Executive Secretary, Miss Katherine Gardner, Associate Secretary, W. W. Alexander, Consulting Secretary (408 Palmer Bldg., Atlanta, Ga.), Commission on the Church and Race Relations; Benjamin S. Winchester, Secretary for Educational Work and Executive

Secretary, Commission on Motion Pictures; F. Ernest Johnson, Executive Secretary, Benson Y. Landis, Associate Secretary (in charge of Rural Work), Department of Research and Education; Charles L. Goodell, Executive Secretary, Commission on Evangelism and Life Service; Alfred Williams Anthony, Chairman, Committee on Financial and Fiduciary Matters; W. L. Darby, Secretary in charge of Washington Office (937 Woodward Bldg); Miss Antonia Froendt, Office Secretary, Commission on Relations with Churches Abroad; Adolf Keller, Director, Central Bureau for Relief of Evangelical Churches in Europe; Everett R. Clinchy, Secretary, Committee on Goodwill between Jews and Christians.

HOME MISSIONS COUNCIL

The Home Missions Council is a voluntary association of the American home missions agencies of 28 denominations. Its work, which has a primary religious emphasis, has certain social phases.

The Committee on Rural Work is perhaps the most active of the Council's agencies. At the request of this committee the Department of Agriculture published a bulletin describing the services of the United States Department of Agriculture and the possible cooperation of the rural church with this service. The Committee publishes booklets giving information regarding summer school courses for rural pastors, cooperates in recruiting and training medical missionaries and is now working for a revision of the curriculum standard, the securing of larger grants for scholarships, the establishment of regional schools and the securing of instructors for courses on the rural church. The committee is also agitating for the establishment of country life departments in theological seminaries and for a better support of the interdenominational schools for rural ministers. It hopes also to secure the cooperation of the Council's constituent boards in establishing in 1930 an experimental school for rural ministers, to be conducted by the Council.

The Council cooperates with the Council of Women for Home Missions in various activities, among which the Committee on Indian work is a notable example.

Office, 105 East 22nd Street, New York City.

Charles L. White, President; William R. King, Executive Secretary; Hermann N. Morse, Director of Surveys; Malcolm Dana, Chairman, Town and Country Committee, Ralph S. Adams, Secretary; Charles H. Sears, Chairman, Committee on City and New Americans.

COUNCIL OF WOMEN FOR HOME MISSIONS

The Council of Women for Home Missions, organized in 1908, is the correlating body of the national women's home mission boards of the United States and Canada. Together with the Missionary Education Movement, the Council publishes the interdenominational home mission study books. These are upon various social service themes or directly related to them. One of the outstanding lines of activity of the Council is that among migrants. Local communities are stimulated to carry forward work among migrants in their own districts, and the Council conducts centers demonstrating Christian social service. The Council and the Federation of Woman's Boards of Foreign Missions serve together in many matters of common concern such as federated student work, law enforcement, and the National Committee on the Cause and Cure of War. Conferences on the Cause and Cure of War have been held under the joint auspices of women's national bodies in 1925, 1926, 1928 and 1929. The Home Missions Council and Council of Women for Home Missions together appoint directors of religious education who serve interdenominationally in government Indian schools.

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Mrs. Orrin R. Judd, President; Florence E. Quinlan, Executive Secretary; Helen M. Brickman, Director, Religious Work for Indian Schools; Edith E. Lowry, Secretary for Migrant Work.

B. City and State

In considering the social service work of church federations, the first necessity is to see it in perspective. Social service is but one of their many interests, all of which are limited by the small average size of the total enterprise. The federations represent in the greater cities from 300 to 1,000 churches each. Yet the average federation only enjoys the financial support and the working force of a single good-sized church—a more than average church but by no means the largest. Whatever a federation does, it does with these limited resources.

In the labels attached to the several departments, commissions and committees falling within this field, and in the functional organization of federations, one discovers the rough classifications under which the work actually falls. The actual bulk and proportions of the work are largely due to opportunism or chance.

A random sample of nine federations and councils of churches in large cities shows a total of 32 such commissions and committees. Two-thirds of these federations maintain such administrative units labeling themselves "social service" or "social and civic." More than two-thirds have committees or commissions on international or interracial relationships. A little less than one-half have similar committees or commissions on legislation or law enforcement, or else combine the two interests under single bodies. One-third have committees on industrial relations and there is one woman's department whose work centers in social service.

Turning to specific elements of program, those most frequently found are (1) cooperative relations with community social agencies or community chests; (2) work for delinquents or dependents in the courts or public institutions; (3) promotion of observances having social significance, such as Labor or Armistice Sundays; (4) promotion of social legislation; (5) agitation for law enforcement, particularly the prohibition laws.

In contrast with these best established social activities, the following illustrate highly exceptional ones: (1) conduct of a case work conference for ministers; (2) maintenance of a general employment agency for church adherents; (3) technical social research; (4) investigation and endorsement of social agencies appealing to the public for financial assistance; (5) maintenance of a rural life department.

SPHERES AND METHODS OF SERVICE

The next step will naturally be to describe one after another the major phases of social service under which the work has actually been conducted, with the specific action undertaken in each, and to give some indication of the relative emphasis placed upon them. Finally, the relationships of the federations' programs to the large divisions of social work will be indicated.

1. *Social Evangelism*

It is an obviously appropriate part of the social service of church federations to advocate Christian ideals of social relationships. Their characteristic method, however, is not that of systematic teaching but rather of attack upon separately dis-

tinguished social problems. Although many of them have at one time or another circulated the "social creed of the churches" promulgated by the Federal Council and circulated by the various denominational bodies, only rarely do federations actually appeal to an organized philosophy of social relationships.

The small periodicals maintained by most federations occasionally include what may be called little essays on the philosophy of social relationships, but only rarely does an attempt appear to establish any general social attitude. An exception was the referendum of delegates undertaken by the Massachusetts Federation of Churches in 1928 on the following proposition: "The present condition of our social, industrial and international relations ought to inspire in our minds a deep sense of dissatisfaction and alarm and a demand for reform so thorough as to amount to a revolution, though one which can be brought about by gradual and peaceful means." (This proposition was approved by 41 of those voting and opposed by 6, while 27 were undecided.) It is a striking fact that a movement maintaining so much machinery and devoting relatively so large a proportion of its services to a given field should so rarely indulge in any statement of its philosophy. The explanation is probably, first, that the federated movement is not by nature initiatory, but rather a gathering up of concerns initiated in the several churches; and second, that the great majority of its leaders are necessarily first of all administrators, leaders and spokesmen. The Pittsburgh Council in its comprehensive social service declaration stands with Massachusetts as a second exception. Its propaganda has dealt energetically through the years with the principles of social relationships.

2. *Miscellaneous Social Service*

A considerable body of undifferentiated social work not organized into distinguishable departments or integrated with the prevailing scheme, merits passing attention. Naturally, much of the work of smaller federations falls into this class. The modest annual report of the Baltimore Federation heads itself "Bits of Helpfulness in Lines of Social Service." It specifically mentions the conduct of a clergyman's case conference in connection with the Family Welfare Association and the issuance

of an appeal to churches for the relief of the Mississippi flood sufferers in connection with the Red Cross Fund. Occasional ministries in lines of family adjustment, employment service, pastoral work or conduct of services in hospitals, and the approval and facilitation of the appeals of various social agencies to the church public for financial support, generally enter to a greater or less degree into the current work of any federation in a given year.

Such of these miscellaneous activities as appear especially promising have separate mention in a later connection.*

3. *Cooperation with Social Agencies*

A characteristic method of the federations' cooperation with the social agencies is the direct support of financial appeals, especially community-wide appeals of federated social agencies. Sometimes there is added a valuable interpretation of the meaning of the appeal, as in the following example from the Baltimore Federation of Churches:

> "In the simple conditions of life in Palestine—a country where 'everybody knew everybody else'—this human kindness, which the Savior described himself as waiting for, could be administered personally—every act of charity a 'person-to-person call,' as twentieth century telephone language has it.
>
> "But thronged modern cities, which count their peoples by hundreds of thousands and millions, can't accomplish this human-divine service in that way. It takes too much looking through the crowded densities of a great metropolis for the individual helper to find the individual help-needer.
>
> "There's therefore no way nowadays except to make it the business of a corps of seekers, trained for such seeking, to search out the needy, learn their story and plan the assistance they require to restore them to good living again.
>
> "And this proxy-ministration to the sick, the hungry, the naked, the stranger and the prisoner is Christianly consecrated when men who remember the demands of Christ give for his sake into the hands of these skilled messengers gifts humbly intended for the Christ found in every misfortunate."—*The Cooperator*, November 1, 1927.

Again, federations serve by recruiting workers for social agencies, both for short-time service, as in financial canvasses, and for permanent positions, as, for example, those of volunteer visitors for family case work. The average case of cooperation by

* Page 98.

federations with social agencies may be generalized as follows: The federation is a member of the community council of social agencies, paying a small fee toward its support. The paid officials of the federations give time and thought to the interests of the council of social agencies and of the several agencies historically related to the Protestant Church. The secretary may be a member of important committees.

Again federations systematically boost the interests of the social agencies in their publicity matter and occasionally circularize the individual churches in their behalf. They tell churches which want speakers on social service topics where to get them.

In the types of social work most commonly carried on through denominational institutions, occasional excellent examples of correlation occur. Thus in Chicago, with 42 institutions available for the care of dependent Protestant children (in addition to a child-placing agency) with a total capacity of 4,000, frequent delays were found in the effort to furnish care to the individual child because of the variety of denominational and other limitations and the lack of any central agency for routing the needy case to the available institution. To meet this situation, the federation's commission on public institutions initiated the organization of a joint service bureau for Protestant and non-sectarian child-caring agencies. Sixteen institutions cooperate in financing the bureau, and most of the 42 agencies accept cases referred to them. About 500 Protestant children are placed annually through this agency.

The Detroit Council of Churches maintains a less definite "Federation of Protestant Child Caring Agencies," bringing together the professional workers in this field for conference, but without attempting to maintain a permanent agency of joint action.

In Pittsburgh, the court work is definitely divided between the church federation and the Y. M. C. A., the former taking the women's and girls' cases and the latter those of boys and young men.

Courts dealing with children and youth differ from city to city. There is no one standard pattern. Whatever the court's peculiarities, however, the church federation can ordinarily enter its processes at one or more of the following points:

(1) During actual court procedure the court worker may become familiar with the record of each Protestant case.

(2) Either before or after the hearing she may talk sympathetically with members of the family who have come into court in perplexity and sorrow, and often in the embarrassment of material need.

(3) Also, she may frequently advise the court of what she is in a position to do to assist the case. What the judge wants more than anything else is a feasible plan which has average chance for success. If the religious worker can contribute to such a plan in a fair proportion of Protestant cases, she has gone far toward justifying her position. One of the problems of the federation is to see that a standard receiving home with carefully devised methods is available for Protestant children. The court worker follows her cases into the public detention home. In Chicago, the girls' detention home, for example, has a daily average population of thirty-five girls, about two-thirds of whom are Negroes, the personnel fluctuating greatly from day to day.

(4) For such groups the court worker will hold simple religious services or conduct religious observances which aid in gaining their confidence in the crisis during which the case is unsettled and of giving immediate sympathy and counsel.

(5) Meanwhile, the worker uses urgent measures to bring quick action on the part of some local church. The pastor of the individual or of his family is urged to call at the home and to bring the pastoral resources of the church to bear. However the case turns out legally, the aim is to get the church to assume responsibility for the social or moral problems revealed. Most federations have not resources to enable them to follow up the action of the churches in this connection, and when they have brought in the church to which the case naturally belongs their responsibility ceases.

In her day's work the federation's representative studies the record of cases on the court docket, deals with families in the ante-room after the hearing, and in exceptional cases may even be allowed to interview cases in a private office of her own furnished by the court. A good many cases are those of Sunday school children or of families having nominal church connection; still others are the fair responsibility of contiguous

churches of the denominations which they prefer. The telephone, personal conference and the form letter are used to bring these religious forces into touch with the case. Then there are the calls on the family in the home, consultation with numerous agencies relating to the case, and the services and social occasions in the house of detention.

The Washington (D. C.) Federation undertakes the care of a certain number of cases of Protestant dependents which are discovered in the courts, and attempts to meet the needs of these individuals and their families. In one case, the mother of a neglected child, herself a drug addict, was seen every day for a month during the acute phase of her problem and thereafter once a month for eighteen months. A church was induced to assume a five-months' hospital bill for a widow whose child was brought into court when the mother was incapacitated by an accident. Numerous girls on probation are placed in service in responsible private homes, the employer undertaking to work out the problems of social readjustment in cooperation with the federation's worker. The argument for this assumption of long-term responsibility is that over one-fourth of all Protestant court cases have no local church connection in the city to which they may be referred, and that they are entitled to specific Christian care, instead of being turned over to the general social agencies.

The Detroit Council of Churches maintains two full-time probation workers—for girls and young men respectively. They handle a total of 800 cases annually and have the care of nearly 400 cases at any given time. The workers are supported by funds raised by the community chest and have the full status of probation officers in the cases officially referred to them. They report formally to the court and the Community Union. Over one-half of their cases involve the rendering of material aid in money, food and shelter, clothes or transportation. In over one-fourth employment is secured, which requires a well-developed system of contact with employment agencies. In a startling proportion of instances domestic difficulties have to be adjusted; and other economic and social adjustments figure much more often than religious factors. Group work is represented by recreational programs conducted for probationed girls living in a custodial home. Such girls are gradually introduced into helpful outside relationships, for example, the

clubs of the Y. W. C. A. Lack of education is so frequent a handicap that in both Detroit and Washington a considerable number of girls are aided in taking business college courses. A scholarship fund of nearly $600 is raised annually for this purpose in Detroit.

The Detroit work is well integrated with the methods and agencies of social work of the community and is of high quality; yet even in this instance the Community Union is questioning whether it should continue to pay for work of this character under federation auspices.

More federations have undertaken hospital work than any other form of institutional ministry. The worker is almost always an ordained minister who devotes only part time to the work. The hospital authorities gladly cooperate with such accredited representatives of federations, particularly in indicating Protestant patients to whom their ministration might be acceptable. The social service departments of hospitals find the cooperation of the religious workers especially valuable in the attempt to meet the personal and domestic problems accompanying sickness. But, in the main, the hospital visitor finds his own cases by informal friendliness in the wards.

The Pittsburgh Council of Churches experimentally acted as a clearing house of hospital information, all Protestant patients in hospitals being reported to the federation office and their cases then distributed to the denominational headquarters to be referred in turn to local churches. Fifteen hundred cases were handled in three months, but the plan proved too elaborate for the resources of the federation.

Hospital workers frequently attempt the organization of groups of volunteers for hospital work, either as visitors or assistants in service, and in a number of cases this duty is assumed somewhat independently by women's departments.

4. *Focusing of Religious Sentiment Upon Moral and Welfare Problems*

The principle that the church should keep out of politics is widely accepted, but certain phases of the promotion of social and moral welfare largely escape the objection that they involve political activity. Church federations very generally urge upon

their constituents periodically the duty of voting, without attempting to indicate how the vote should be exercised. A representative action, of which dozens of similar examples might be found, follows:

"The board of directors of the Detroit Council of Churches, recognizing the critical significance of the present situation in which an almost unprecedented responsibility rests upon every conscientious citizen to register his convictions in the coming election, asks the churches to assume their share in this common responsibility of an orderly and law-abiding city government.

"And with the deepest sense of the far-reaching results which will flow from this election, the directors urge every church to use every legitimate influence in order that every member qualified to vote shall make that vote a contribution to a city government which will enforce the law."

It should be obvious that an appeal like this to church people to vote at a given time must almost always result in stimulating a vote in a particular way. Thus, the action quoted was immediately interpreted by the Detroit press as favoring a particular party and candidate, and the Council of Churches was criticized for taking sides in a political contest.

The Council denied such intent and justified its action. Since the forms of non-partisanship were preserved, most federation leaders would probably maintain that such action was correct.

Again, the support by the churches of traditional policies with which organized religion has been associated for many years, even though involving political action, is a very general activity. The prohibition law is the outstanding example. Most federations in recent years have repeatedly acted in one or another way in defense of this law and in the furtherance of its aggressive administration.

Still again, social welfare measures involving political action but not characterized by a definitely partisan phase, are frequently supported directly. Public appropriations or the issue of bonds for schools, hospitals and other improvements fall into this category.

Legislation

Numerous federations, however, do maintain committees which directly proclaim the purpose of bringing the collective action of the Protestant churches to bear upon the activities of the state.

When this is true they are likely to deal with public officials both in their legislative and administrative functions. In the former capacity they promote legislation believed to be in the interest of moral and social welfare, and try to prevent contrary legislation.

In this realm, federations are not very often the actual originators of specific measures. Most cities have a variety of highly specialized agencies for the promotion of specific reforms or other social progress in specific fields. The Anti-Saloon League and Sabbath Observance leagues are well-known cases in point.

The legislative committees of such organizations frequently have bills introduced into legislative bodies. They then proceed to agitate in favor of the bill or against opposing legislation. Local reform or religious organizations, ministerial bodies and other groups of like-minded citizens are expected to line up and bring combined pressure upon public sentiment. Certain types of reform legislation draw a wider religious backing than almost any other effort—Catholic and Jewish agencies often becoming associated with Protestant and non-sectarian agencies in their support.

Lists of legislative issues backed by various federations under the principle of the church's concern in moral and social welfare have become exceedingly varied. Thus, the Greater Boston Federation of Churches in 1927 and 1928 endorsed the "State Padlock Bill"; the Department of Health Bill safeguarding milk supply; and the Boston Police Department Bill relative to liquor nuisances. It endorsed "in principle" bills providing for the payment of wages to prisoners and for the raising of the legal school age. It opposed a bill for a referendum on the Eighteenth Amendment and the Volstead Act.

While state legislatures afford the most direct field for federation activity, the mobilizing of public sentiment and petitioning of legislators with respect to national legislation are sometimes practiced. Some of the most effective efforts on the other hand relate to local legislation, as, for example, that in Pittsburgh establishing the morals court, in the advocacy of which the church federation had primary leadership.

Re-examining this issue of political action, a statement of the Chicago Church Federation recalled that it was the representa-

tive of fourteen Evangelical Protestant denominations. "How far," it asked, "may a federation presume to speak for the combined constituency? The federation faces the challenge of various advocates of efforts to advance the civic and moral welfare of the people, urging that it is the duty of the federation to recognize the opportunity of its members to exert a positive influence for such movements in the realm of Christian citizenship. These movements are not always limited to the immediate moral issue and may involve political and governmental processes; but they vitally affect moral interests in their settlement. How far shall the trustees of the federation venture to voice their convictions regarding such questions?" The discussion of this issue by the constituency brought forth the proposal of a further limiting principle; namely, that a position in such controversial matters should not be adopted by the federations without reference to the constituent bodies through their representatives and without giving opportunity for different sides of the question to be heard. The argument for this position was formally expressed as follows: "It is better rarely to represent without doubt all the churches than to put forward the pretense to represent them on innumerable matters involving opinions, appeals and protests. The latter course leads to a lessening of dignity, discredits the force of all our acts and discourages the participation of those who can conceive the functions of the federation as too important to be carelessly exercised." (*Chicago Church Federation Bulletin,* March and April, 1921.)

The method of referring controversial matters to representative sections of the constituency before taking action was illustrated in 1927 by the Massachusetts Federation of Churches which took the ballot of delegates and committee members in advance of the annual meeting on the several issues. Of these issues, the adherence of the United States to the World Court and the membership of the United States in the League of Nations were approved by so large a majority as to assure the Executive Committee "of the real sentiment of the official representatives of our constituent bodies." The committee consequently put the federation on record as favoring these measures.

In studies by the Institute of Social and Religious Research the constituents of a number of city federations have been circularized with inquiries as to their attitude toward the several

items of the federations' program. These reveal that as high as one-fifth of the constituents in typical cities reported themselves as opposed to the attempt of the federation to function as representative of the churches in supporting or opposing legislative measures. With respect to specific issues the degree of opposition varied.

Law Enforcement

After laws are passed the federation sometimes brings pressure upon the administrators of government to have them effectively enforced. The fields of the church's concern for the administration of government are naturally those most directly involving morals. Outstanding examples are the prohibition law, and legislation against gambling, sexual immorality, vicious plays, movies, books, etc. Most federations sooner or later attempt to influence authoritative public action in one or more of these realms.

5. *Developing Social Attitudes*

The social work of federations as described up to this point has concerned these organizations as philanthropic agencies serving a clientele of needy people, especially in institutions; or else as agencies of organized public sentiment concerning government either in its legislative or in its administrative capacity.

Attention now turns to fields in which the appeal is primarily to the constituencies of the federations themselves upon social issues, such as the justice of the existing economic order, industrial relationships, race and international relationships.

Industrial Relationships

The earliest of these major issues to be erected into a separate object of the church's organized concern was that of industrial relationships. Both the Federal Council and the leading denominations have developed departmental bureaus for the promotion of this interest, and the city federations early began to fix upon it as a proper field for their activity.

The means employed in this behalf have included (1) the general education of sentiment on industrial matters, (2) the study of specific areas of industrial conflict, and (3) infrequently, direct intervention in industrial disputes.

The means of educating public sentiment chiefly employed have been (1) the holding of meetings for the consideration and advocacy of industrial justice, exemplified by the annual Old South lectures of the Boston federation, or such a large-scale union Labor Sunday service as that which packed the Oakland Civic Auditorium in 1928; (2) promotion of conscientious thinking on industrial issues throughout the entire constituency, chiefly through the circulation of the Federal Council's annual Labor Sunday message, and the organized celebration of that occasion; and (3) occasional series of conferences and addresses under the initiative of the Federal Council's Commission on the Church and Social Service. Such an "Industrial Week" in Boston was marked by 200 meetings at centers throughout the greater city, with an aggregate attendance of 25,000. Finally, (4) a very few federations have recently attempted to maintain monthly discussion groups bringing leading representatives of labor, management, and the public together with students of industrial matters, in order to keep the minds and viewpoints of the several groups tempered together with reference to possible service in times of local crisis.

Of studies undertaken for the purpose of educating public opinion with respect to issues not in the acute conflict stage, the Chicago Church Federation's investigation of the occupations of Protestant church members (following a similar Pittsburgh study) and that of the milk situation in the greater Chicago area, are good examples. Of studies of actual industrial conflict, that made by the Federal Council's Research Department under the auspices of the Pittsburgh Council of Churches, of the coal strike situation in the Pittsburgh district, is a recent example. A good many somewhat cursory studies of the merits of specific pieces of social legislation are made by social service committees or commissions in the exercise of their routine responsibilities.

Efforts on the part of federations at direct intervention as mediator in cases of industrial strikes appear to be less frequent than formerly, and are indeed so rare in recent years as scarcely to be claimed as typical service. Several federations still declare their willingness to act as industrial mediators. The Pittsburgh Council of Churches entered practically into the recent coal strike by raising relief funds for striking coal miners and their families

over a considerable period. Other federations also aided this fund. This activity was noteworthy as indicating the willingness of a church group to risk criticism for partisanship by contributing to the relief of strikers' families. The churchmen felt that the obligation to relieve distress among "non-combatants" was a paramount consideration.

Even a comparatively mild expression of industrial concern on the part of the federated churches is, however, questioned or disapproved by a rather large minority of the average federation's constituency.

Interracial Relationships

The racial contacts affected by federation action are primarily those of whites and Negroes, but occasionally include those of Christians and Jews. Most of the large cities of America are in the East and North. Consequently city church federations are most numerous in these sections, with the result that organized interest in racial matters under these auspices, is most common where Negroes are relatively few.

The history of the emergence of organization for interracial harmony and a fairly characteristic development of method, are illustrated by the Chicago Church Federation. Its Commission on Interracial Relations was organized in 1923, following the report of the Chicago Race Commission which had been appointed in consequence of the riots in 1919. An interracial committee of the Women's Department was organized in consequence of the Eagles Mere meeting promoted by the Federal Council in 1927. It has had definite value as a shock absorber, and in process of time has come to stress organization for personal contacts between similar groups of the two races, in the form of young people's societies, women's meetings, and the like. In such meetings the two races have made each other aware of their respective sides of the problem of living together in the same communities, attending the same schools and mingling in business and industry.

The most important stated means of advancing understanding between races has been the observance of the Sunday nearest Lincoln's birthday by means of sermons on interracial justice and, so far as possible, by an exchange of pulpits between Negro and white pastors, arranged by the Commission. On

these occasions, Negro lay speakers have supplemented the addresses of ministers. At the same season racial problems are presented to the union ministers' meeting.

Generally speaking, the development of organized interracial interests through federations varies with the size of the city, the proportion of Negroes in its population and the acuteness of interracial conflict. It also varies with the capacity of the Negro community to cooperate on equal terms with the white. For example, the concentration of Negro talent in Howard University and other institutions of Washington has aided the federation of that city to organize an exceptionally strong interracial group which has sponsored a scientific investigation of housing conditions.

International Relationships

Four methods have, in general, been common to the federation peace movement; namely, (1) the observance of Armistice Sunday as the annual Peace Day; (2) general educational programs; (3) agitation and mobilization of sentiment relative to specific international issues; and (4) friendship projects, especially for children.

Educational programs have been the most continuous concern of the federations' efforts for international goodwill. These have most often taken the form of systematic courses of lectures or studies upon international problems, or of discussion of specific issues in the press by competent authorities. Illustrating the first, the Detroit Council of Churches cooperated in 1928 with the local Women's Council for Education in International Relations in presenting a series of noon luncheon lectures, at a leading hotel, on world peace. Illustrating the second method, the Boston federation held a conference on Mexico at the Twentieth Century Club bringing in a professor of petroleum geology to explain the relation of American capital to Mexican oil.

Another frequent means of education has been the holding of public receptions and hearings for visiting foreign celebrities who come to America in behalf of international goodwill. Such tours are frequently arranged by national peace agencies and facilitated by the federations.

Upon certain specific issues federations have definitely as-

sumed responsibility for taking sides, for sharing the attempt to mobilize sentiment on the part of Protestant church members throughout the nation, and for getting it formally expressed. The most notable recent illustrations are the securing through the churches of resolutions and protests to congressmen against the "big navy policy," and petitions addressed to the government in behalf of the Kellogg-Briand proposal for the renunciation of war as an instrument of national policy.

When the former issue became urgent, the Massachusetts and Boston federations appealed to 2,000 ministers to secure instant action by their churches. The response was such that Senator Walsh told their deputations that he had been getting one-third of the mail coming to his floor in the Senate Office Building. The Detroit federation similarly organized action by the churches of that city and of 1,000 more throughout Michigan.

The Federal Council's project for sending dolls from the school children of the United States to those of Japan, as a means of developing friendship between the two nations, was promoted heartily by the federations. The idea "took" beyond all anticipation, and a like project with Mexico has since been carried out on a larger scale.

More immediately practical has been the emergency aid rendered to several foreign nations since the World War through funds gathered largely in the churches upon the initiative of the federations. Of these the China Famine Relief fund is the most recent.

An exploration of the attitudes of federation constituents toward the several elements of their programs shows that there is more dissent from efforts in the field of international relations than in almost any other. This is perhaps a natural reflection of the fact that these have so largely been inspired and guided as to method by national rather than local agencies.

6. *Social Education and Research*

Between the realm of popular propaganda, in its varied forms, in behalf of particular social attitudes or measures and the general proclamation of a Christian philosophy of social relationships, falls social education as distinguished by its systematic form and its academic method. Comparatively little education,

thus defined, is carried on by church federations. Rochester introduces social service as a topic in the annual training institute held by its religious education department. In that aspect of social education which trains vocationally for volunteer service in social fields a good deal is attempted in the aggregate, particularly by women's departments. St. Louis maintains somewhat extensive courses of this sort. Training courses conducted for volunteers by councils of social agencies are sometimes utilized by federations for the benefit of their own workers. On the whole, however, methods of propaganda have greatly outrun those of education, even when the church commands both.

Religious and character education involve the treatment of numerous problems in their social aspects. Thus, some federations bring social hygiene into their training schools of religious education, while others make its popular promotion a phase of social service.

In the field of social research occasional first-hand investigation of industrial or racial situations has already been mentioned. Broader studies of community conditions have sometimes accompanied cooperative church surveys, especially as related to changing communities. The Pittsburgh Council of Church has undertaken surveys of several downtown and outlying industrial sections and has made a competent study of crime in Pittsburgh. The survey department of the Baltimore federation is an agency of church extension but has occasionally made comprehensive summaries of social conditions as affecting religious work in certain districts of the city. A few federations have cooperated with professional agencies in research projects, as, for example, in the case of the "St. Louis Survey" of the Institute of Social and Religious Research.

A highly special aspect of social investigation is illustrated by the Chicago Church Federation which has assumed responsibility for deciding upon the validity of appeals to the public for financial aid on the part of non-denominational agencies conducted under religious auspices. The Chamber of Commerce exercises a similar function for secular agencies. Agencies seeking endorsement have to file elaborate schedules of information about their work, with certificates from competent accountants showing their financial condition. When grounds for approval

of an agency are thus established the federation issues a formal credential authorizing its appeal to the benevolent public. Several other federations exercise similar functions less formally and continuously. In the main, however, federations do not seek to establish, by their own first-hand investigation, the facts on which they rely in their own social action or in guiding the action of others.

7. *Significant Experiments*

The description up to this point of social service activities of church federations has concerned those found frequently enough to be regarded as somewhat assimilated to the movement. Many others just escape belonging to this list; for example, the holding of religious services in jails and prisons, or the friendly recognition of foreign students by means of receptions and banquets.

Then there are hundreds of experiments tried hitherto by only one or two federations, like the rural work of the Massachusetts State Federation, which manifestly does not fit in with the work of city federations. Some of the extreme exceptions, however, may be prophetic. Thus, the promotion of better Negro housing or hospital facilities is almost sure to be needed in most cities where the race has rapidly established itself. Again, the organization of inter-church athletics, as in Detroit, may well be considered as a possible standard function of church federations.

To choose the experiments which are most promising and worthy of imitation is at present an expression of mere personal preference. No objective criteria of choice have developed. A few of the most interesting may, however, be mentioned.

The Oakland Coffee Club. The Oakland (California) Council of Churches has maintained for some years a place of resort catering to the transient and often homeless men who frequent the downtown rooming house section of cities—the type with which the Salvation Army originally dealt. Here wholesome food is served at cost and groups are allowed to organize for playing checkers and chess. In short, the Coffee Club is designed to be a "social substitute for the saloon." It serves

on the average about 300 men a day. Its values are those of a well-conducted place free from the marks of institutional control and membership requirements. It is largely self-financing.

The Detroit Scholarships. In the tradition of the Protestant Church education has always been regarded as the handmaid of the church-building forces of religion. In addition to the founding of its hundreds of schools and colleges, the church has furnished scholarship aid for relatively long periods to thousands of students, and stress on scholarship aid characterizes the most recent educational policies.

It has remained to certain federations, notably Detroit, to apply the scholarship idea to the cases of juvenile delinquents or dependents who have been probationed or "placed out" but who still remain in the custodial care of the courts. This care provides food and shelter, elementary schooling and the provision of such a job as an untrained young person can command in business or industry. This special social application of a method so deeply rooted in the church's history appears significant.

8. *Cooperation of Churches and Social Agencies in Particular Cases*

While there has been fairly extensive cooperation of federations as representing a grouping of individual churches with councils of social agencies and community chests as representing similar federations of individual social agencies, little attention has been given to the contacts of individual churches with individual social agencies on particular cases.

The Minneapolis Church Federation in 1928 set up a joint case conference of Protestant ministers and social workers. A small group of ministers with social vision and some training in sociology was organized. Cases which clearly involved church relationships were brought into the conference by representatives of the Family Welfare Association. Their social history was studied, the factors involved in social readjustment were analyzed and further treatment was discussed. It was proposed to emphasize the factor of religious influence in these cases through the cooperation of pastors and to watch results. The

experiment is too new to have achieved anything definite, but it falls in with an increasing concern for more specific co-operation at the point indicated. The Baltimore Federation had undertaken an earlier experiment along similar lines.

When a technical investigation of the hospitals in Detroit showed that population had far outrun facilities, the analogy of the past practice of most cities would have led one or more of the organized denominations to start hospital campaigns. In Detroit, however, the idea of Protestant unity in matters relating to community welfare was so well established that it was simply taken for granted that the church's responsibility should be met through the Council of Churches. The Council accordingly created a special hospital commission, which, with the aid of the best medical advice, is moving for the incorporation of a board capable of carrying through a vast enterprise worthy of a great city. Though administratively independent, it will permanently represent the whole body of Protestant churches.

MAGNITUDE AND SUCCESS OF SOCIAL SERVICE

No scales exist with which to weigh for comparison the different divisions of federation work with respect to stress and value. Staffs are not exclusive; finances are not completely separated; fields often overlap. Some indication of relative emphasis is found, however, first in the number of items which each contributes to the program and, secondly, in the frequency with which the respective interests are referred to in communications to the constituency.

Though the magnitude of the social service program varies greatly from city to city, it furnishes, all told, approximately one-fourth of the items in the combined federation program. In Pittsburgh about one-half of the annual total of formal communications with the churches are devoted to social service interests, and in Detroit nearly one-half. In the federation organs of Chicago and Pittsburgh social service is given more space than any other topic. In Chicago it figures primarily as a series of reports of successful ministries in lines popular with the churches, while in Pittsburgh it is characterized by

the continuous advocacy of less popular aggressive measures of social reform.

In so far, then, as relative stress is an indication of the degree to which social service is rooted in the current program and purpose of the church federations, the conclusion seems warranted that it is being quite adequately emphasized in relation to the other interests of organized Protestantism. On the other hand, the social service field itself is so varied that no single phase of it covers any very large fraction of the total work of federations.

Recognition by Social Agencies

At the outset of this discussion, social service on the part of church federations was presented as a late development in a field originally belonging to a large group of technical agencies of social work. One practical criterion of its success is, accordingly, the extent to which it has won the recognition and approval of these agencies.

Very generally, federations maintaining social work are held to be eligible to membership in local councils of social agencies. In Minneapolis, for example, the federation was admitted to charter membership in the group chosen to operate a building erected to house the social work of the whole city.

Only a few federations receive financial support for some part of their social work from community chests. Some have not desired the aid of community chests, feeling that the resulting complications would cost more than the aid would be worth. Sometimes federations find themselves, among social agencies, under the scrutiny of endorsement committees of chambers of commerce, or similar organizations, on account of their solicitation of the public for financial aid. No case is known in which endorsement was withheld.

The role of religion as a vital factor in the social rehabilitation of failures and misfits has been increasingly recognized in recent years. This tendency has compelled the social agencies to face more promptly than before the position of the agencies of organized religion. As regards church federations, this has resulted, in virtually every city, in the development of a dis-

tinctly critical attitude tending to focus upon two points: (1) the alleged failure of the religious agencies to comprehend the numerous factors involved in case work and the need of cooperation of many agencies through technically exact processes operated by specially trained persons—in brief, their failure to recognize social work as a profession like medicine or education, in the requirements which it imposes upon its practitioners; (2) the technical organization of the federation's own social work and the training of its workers have generally been held to be deficient.

The recognition of the religious point of view and the criticism of the federation's standard are, however, in contrast to the previous tendency on the part of social agencies to ignore the churches.

ATTITUDE OF CONSTITUENCIES

In connection with a recent study the Institute of Social and Religious Research has secured written statements from several thousand constituents of representative church federations concerning their approval or disapproval of the program of these organizations. While the statistics are not fully worked out it is certain that great variations exist in the favor with which different phases of social service are regarded. Philanthropic work directly benefiting unfortunates, and particularly helping children and youth, is highly popular. Federation executives sometimes privately confess that they stress such work beyond its relative merit because it "sells" the whole of the program to the constituency. The general advocacy of social service interests and cooperation with the constructive agencies of the community find just about average favor. But the effort to unite Protestant influence through the federation to induce governmental action in legislation and law enforcement is unpopular, and what is done to influence industrial, racial and international sentiment and action still more so. These seem to draw more objections that any other items of the entire program.

It is fair to set over against such criticisms the expressions of those who think the federation is not doing enough in the

unpopular fields. Naturally, this is frequently the attitude of officials of social or reform organizations, who so often dominate committees, or other specialists. In some cases clergymen express the same criticism. The opposing group, which wants to slow up federation activity in these lines, is much more representatively distributed throughout the church.

DIRECTORY *

City

California:

Fresno Council of Churches, 2120 Kern St., Alfred Jeffery

Long Beach Council of Churches, 1014 Heartwell Bldg., Neal D. Newlin

Los Angeles Church Federation, 1151 So. Broadway, E. P. Ryland

Oakland Council of Churches, Y. M. C. A. Bldg., William H. Groat

Sacramento Federation of Churches, 208 Y. M. C. A. Bldg., Mrs. M. F. Harbaugh

San Francisco Federation of Churches, 228 McAllister St., W. Earle Smith, President

Connecticut:

Hartford Council of Churches, 43 Farmington Ave., Edwin K. Mitchell, President

New Haven Council of Churches, 53 Wall St., William G. Lathrop, President

Delaware:

Wilmington Council of Churches, Y. M. C. A. Bldg., Charles L. Candee

District of Columbia:

Washington Federation of Churches, 941 Woodward Bldg., W. L. Darby

Georgia:

Atlanta, The Christian Council, 609 Thrower Bldg., James Morton

Illinois:

Chicago Church Federation, 77 W. Washington St., Walter R. Mee

Springfield Council of Churches, Y. M. C. A., Frank T. Dillon

Indiana:

Indianapolis Church Federation, Y. M. C. A. Bldg., Ernest N. Evans

Kansas:

Wichita Council of Churches, Y. M. C. A. Bldg., J. H. Langenwalter

Kentucky:

Louisville Council of Churches, 321 Starks Bldg., Edgar C. Lucas

Maine:

Portland, Church Federation of Portland, South Portland and Vicinity, 142 Free St., Mrs. Elsie M. Files

* Corrected to September 15, 1929.

Maryland:

Baltimore Federation of Churches, 508 Morris Bldg., Nolan R. Best

Massachusetts:

Boston, Greater Boston Federation of Churches, 4 Park St., George L. Paine

Brockton Council of Churches, 159 Highland St., H. Elmer Peters

New Bedford Council of Churches and Religious Organizations, 147 William St., John M. Trout

Michigan:

Detroit Council of Churches, 407 Charlevoix Bldg., Ralph C. McAfee

Minnesota:

Duluth Council of Churches, 206 Y. M. C. A. Bldg., W. L. Smithies

Minneapolis Church Federation, 300 Citizen's Aid Bldg., Daniel W. Staffeld

Missouri:

Kansas City Council of Churches, 200 Y. M. C. A. Bldg., Irvin E. Deer

St. Louis, Metropolitan Church Federation, Rm. 401, 1528 Locust St., Arthur H. Armstrong

Nebraska:

Omaha Council of Churches, Y. M. C. A. Bldg., R. R. Bryan, Chairman, Executive Committee

New Jersey:

Paterson Council of Churches, Y. M. C. A. Bldg., Adrian T. June

Trenton Council of Churches, 806 Trenton Trust Bldg., George H. Ingram

New York:

Brooklyn Federation of Churches, 285 Schermerhorn St., Frederick M. Gordon

Buffalo Council of Churches, 809 Crosby Bldg., Don D. Tullis

New York, Greater New York Federation of Churches, 71 West 23d St., William B. Millar

Rochester, Federation of Churches of Rochester and Monroe County, 1010 Temple Bldg., Orlo J. Price

Ohio:

Cincinnati Federation of Churches, 515 Union Central Bldg., Henry Pearce Atkins

Cleveland, The Federated Churches of Cleveland, 701 Hippodrome Bldg., E. R. Wright

Columbus, Federated Churches of Franklin Co., 215 Outlook Bldg., B. F. Lamb

Dayton Council of Churches, 22 Davies Bldg., Daniel W. Brownlee

Toledo Council of Churches, 405 Richardson Bldg.

Youngstown, Federated Churches of Youngstown & Vicinity, 310 Y. M. C. A. Bldg., George L. Ford

Oregon:

Portland Council of Churches, 310 Y. M. C. A. Bldg., E. C. Farnham

Pennsylvania:

Erie Interchurch Federation, Y. M. C. A. Bldg., Arthur J. Durbin

Philadelphia Federation of Churches, 1505 Race Street, E. A. E. Palmquist

Pittsburgh Council of Churches, 429 Fourth Ave., J. W. Claudy

Washington:

Seattle Council of Churches, 509 Burke Bldg., M. O. Sansbury, President

Wisconsin:

Milwaukee Council of Churches, Y. M. C. A. Bldg., 143 Fourth St., A. W. Triggs, President

State

California Church Federation, 442 Chamber of Commerce Bldg., Los Angeles, F. M. Larkin

Connecticut Federation of Churches, 43 Farmington Ave., Hartford, L. H. Dorchester

Massachusetts Federation of Churches, 4 Park St., Boston, E. Tallmadge Root

New York Council of Churches, 504 Eckel Bldg., Syracuse, Charles E. Vermilya

Ohio Council of Churches, 215 Outlook Bldg., Columbus, B. F. Lamb

Pennsylvania Council of Churches, 315 Walnut St., Harrisburg, William L. Mudge

Porto Rico, Evangelical Union of Porto Rico, 22 Comercio St., Ponce, P. W. Drury

CHAPTER V

OTHER RELIGIOUS AGENCIES

The Young Men's Christian Association

MUCH of the work of the Young Men's Christian Association in all its departments is social service. But particular interest centers in the work of the Industrial Department, the Town and Country Department and the Colored Department.

(a) Industrial Department:

The service to young men in industry has several phases. The first is the regular program of the city associations which are serving men employed in shops, factories, and trades. About one-third of the membership is outside the "white collar" class. The men participate in attendance at the trade schools and other educational classes, in physical, social and religious activities, and in residence in the association building. Many thousands of foreign-born men secure annually through the association the necessary instruction to qualify them for American citizenship.

Approximately one hundred secretaries give full time to the extension work of the city associations among the employes in industrial plants, with cooperation from others, such as physical directors and educational secretaries. Noon and evening recreation, community social events, educational lectures and talks, religious meetings, etc., are provided, and personal service of various kinds is given. Participation is not conditioned on membership in the association.

About two hundred buildings are maintained in industrial communities, such as cotton mill villages, mining centers, steel towns, and lumber camps. In addition to their regular activities they serve as community centers. Two hundred twenty-five buildings are maintained at division and terminal points which serve

nearly 200,000 men in the transportation industries. Not only are physical comforts and recreational opportunities, and educational and social advantages provided, but valuable contributions have been made to the general community life, resulting in better schools, better churches, and better living conditions.

Discussion conferences attended by employers and employes are held periodically at Silver Bay, Blue Ridge and Estes Park. Questions of hours, vacations, working conditions, unemployment, profit sharing, shop representation, and other problems of employer-employe relations are frankly talked over. The railroad associations have held similar conferences at division points attended by representatives of both management and labor.

Groups of students during the last few summers have gathered in forums to discuss practical questions of industrial relations in the light of their own experience in industrial work.

(b) The Town and Country Department:

The Town and Country Department undertakes to serve those vast rural and small town areas untouched by other types of Association work. It lays the rails of organization for the projection of the full program. In cooperation with state committees the Department carries on a program of physical, educational, social and religious service and makes available to town and country the experience and counsel of specialists in boys' work, industrial work, etc.

The Department seeks to establish a common ground upon which all religious and social agencies may unite in experimental forms of service. It seeks in cooperation with state and local committees to carry on experiments in the organization and promotion of various types of community service. Its work is for the most part of the non-equipment type. It carries on with county, district or area committee and an executive or general secretary, who discovers, enlists and trains leaders, utilizing in each community existing equipment, such as schools, churches and community houses. It makes possible camps, county conventions, leadership training institutes, thrift cam-

paigns, county boys' conferences, "keep fit" campaigns, and other county-wide and community-wide enterprises.

(c) The Colored Department:

The Colored Department works with Negroes in schools and colleges and promotes a program of all-round development in City, Railroad and Town and Country Departments. There are 176 employed officers; the regular colored membership is approximately 40,000. The Department's activities include entertainments, summer camps, employment service, gymnasium classes, etc.

In the migrations of colored men from the villages of the South to the crowded areas of large cities, the Y. M. C. A. acts as an interpreter of the new environment and helps them in their social and economic readjustment. Frequently, it is the only place where a young colored man may get a wholesome meal and clean bed at rates within his reach. It is usually the main recreation center for men and women, and often the only civic headquarters of colored people.

General offices, National Council of the Young Men's Christian Associations: 347 Madison Avenue, New York City.

W. Spencer Robertson, President; Fred W. Ramsay, General Secretary; Service to Workers in Industry (Secretaryship vacant); Henry Israel, Secretary, Service to Small City, Town and Country Fields; C. H. Tobias, Secretary, Service to Colored Men and Boys; David R. Porter, Secretary, Student Division.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Social service in the Young Women's Christian Association has evolved into two distinct types of activity: the one a closer identity with the broad interests of social work, as that field of effort has become a philosophy of life and a practical program for dealing with the needs of the community; the other a program of education for social responsibility. In the first, the associations align themselves with the other social agencies of their communities and seek to carry on the multiple activities in which any association expresses its purpose in cooperation with those agencies for the good of the community as a whole and in the light of modern methods in social work technique. The second represents the Association's increasing consciousness of

education as one of its primary functions. Not only does this program aim to express itself within the groups of members for the enrichment of life it brings to them, but it aims also to be a contribution to the larger movement for the education of women in general on matters of social concern. As the first type of activity contributes, through concrete social effort, to the social good of its local community, so the second attempts to aid in making articulate and available for the social good the opinions, viewpoints, and, at times, concerted action of women in relation to social issues.

The program of social work includes such activities as giving aid to individuals in making adjustments to home, work and social situations; food service; housing; recreation; health education; vocational guidance; supplementary education; and development of personality through group expression in clubs, discussion groups and conferences. In relation to this part of their programs associations participate in local councils of social welfare, in state conferences of social work and in the National Conference of Social Work.

The program of social education of the associations is expressed in two ways:

First, by the very structure of the Association itself which makes the normal life of each association and of the national organization a natural process of social education. For example: the membership of the Association locally, nationally and as a world-wide organization is a cross-section of woman's life, since it is interracial, inter-occupational, interdenominational and interconfessional. In many instances local boards of directors are representative of self-directing membership units such as business and professional women, industrial women, and so forth. The national convention in which assemblies of students, business and professional women and industrial women meet and make recommendations to the covention as a whole is similarly a cross-section of Association life. The work of the Association among the Indian people and among Negro communities and in the foreign born communities through the International Institutes, all afford opportunity for the sensitizing of other members to interracial issues and, in the last mentioned, for international education as well. The national organization is a member of the World's Young Women's Christian Association,

and of the International Conference for the Protection of Migrants. The student associations are affiliated with the World's Christian Student Federation. These relationships provide constantly a laboratory for the development of international understanding.

Secondly, by the national programs of social education which arise naturally out of the above relationships. "Flying goals" for these programs are set by the successive conventions of the national organization. For example: in 1920 the national convention adopted the Social Ideals of the Churches and at succeeding conventions the Association has committed itself to programs of education regarding various measures of social legislation and has endorsed specific policies on certain great international issues.

The present program of social education expressed in convention action and diffused through many departments of Association work falls roughly under the following headings:

1. Citizenship education, including support of the establishment of a federal department of education, civil regulation of marriage and divorce, the Maternity and Infancy Act, law observance and enforcement with emphasis on prohibition, and the humanizing of immigration laws.

2. Economic education, with emphasis on working conditions for women and children, covering various forms of protective legislation, the unemployment situation, and so forth.

3. Interracial education, based on scientific data and aimed at promoting mutual interest among the races.

4. International education directed at four major objectives: renunciation of war (as in the Peace Pact), the pacific settlement of international disputes (*e.g.,* through the World Court), progressive limitation of armaments, a national and foreign policy of justice and goodwill. The Association has put itself on record in its national convention of 1924 in favor of the entrance of the United States into the League of Nations. This program of international education is carried out with especial reference to the annual Conference on the Cause and Cure of War in which the National Board of the Young Women's Christian Associations is one of the ten participating agencies.

5. The forming of public opinion upon current social issues such as the above.

The means through which this program of social education is carried out include local clubs and discussion groups; national assemblies of industrial women, business and professional women and students; conferences, national and regional, held in the summer and at other times during the year either for special groups or for the whole Association membership. There are membership departments designated as Industrial, Girl Reserve, Business and Professional Women's, Student, Immigration and Foreign Communities, and Indian, all represented in the organization of the National Board. In addition, there is a Council on Work with Colored Women, which gives consideration to many of the issues arising in this particular interracial field; and a committee on Public Affairs through which the work of social and international education and of legislation and citizenship is cleared.

Office: 600 Lexington Avenue, New York City.

Mrs. Robert E. Speer, President; Anna V. Rice, General Secretary; Emma P. Hirth, Associate General Secretary; Helen A. Davis, Associate General Secretary; Lucy P. Carner, Executive Secretary, Industrial Department; Margaret E. Burton, Executive Secretary, Education and Research Division; Leslie Blanchard, Executive Secretary, National Student Council.

THE INQUIRY

The Inquiry was set on foot in 1922, as a nation-wide effort to enlist people of diverse interests and faiths in thinking through the meaning of Christianity for human relationships today. Its formal origin was a resolution of the Administrative Committee of the Federal Council of Churches looking toward a national conference on the meaning of Christianity for human relations today with special attention to industry, citizenship and race relations in the United States, and the function of the church in social and civic affairs. Like the earlier movement known as "Copec" in Great Britain, it took rise in a sense of the difficulties experienced at the present time in giving effect to spiritual ideals in the relations of social groups. Moreover, it reflects a change of emphasis in modern educational thought from the affirmation of ideals to the stimulation of processes by which the learner may shape his ideals through the analysis of experience.

The specific projects to which this concern has led the Inquiry have fallen under three types, according to the group resources which it has sought to turn to educational account. First came work with, and the preparation of educational material for, fellowship groups—notably in the club meetings of Christian Associations, in Bible classes and in other informal study circles. A second area of opportunity was the organizational conference group, ranging all the way from the summer institute of a Christian Association to a national or international convention embracing a score of organizations. A third area of opportunity which the Inquiry is exploring is the work of adjustment committees in situations of actual conflict. Here the problem is to stage the labor dispute, the trade practice complaint, or the race friction in a set-up that suggests not a cock-pit but a laboratory in which spiritual values will count; and to get under way a cooperative and mediatory technique by which the parties to the conflict will be led to take forward-looking attitudes.

The Inquiry worked at first through four commissions, on international relations, industrial relations, race relations, and the church.

The Commission on International Relations has prepared several discussion outlines more especially with the aim of helping people to discover the sources of their attitudes on international questions and to recognize opportunities for effective participation in world affairs. Another side of its work has been the development of new techniques of international conference—as exemplified by the Helsingfors meeting of the Y. M. C. A. and the biennial sessions of the Institute of Pacific Relations.

The Commission on Industrial Relations produced discussion material that would "bring the parties to labor conflict together for temperate analysis and presentation of their case with a reflective regard for the facts, an orderly thought-procedure and a mediatory spirit." A beginning was made in staging such discussions in men's classes in churches and enlisting church groups in the creation of a better community morale in labor relations. Progress was slow because of the difficulty presented when the church members themselves have conflicting material interests. More recently, direct contacts with business

associations and trade unions—especially through consultation on their educational programs—have been found more effective in creating an inquiring attitude on the part of both groups toward questions at issue.

The Commission on Race Relations started by preparing study outlines, adapted to the needs of specific groups, that would help them to analyze their own experiences and attitudes; also material dealing with some particular phase—such as racial factors in industrial management, or the sources of race prejudice. The work of this commission likewise has increasingly moved from the preparation of general study material to cooperative participation in national and international activities for the improvement of race relations, such as the recent National Interracial Conference and studies of Mexican and Filipino immigration.

The Commission on the Church was appointed to study "the way in which the church, as the organized embodiment of Christianity itself, is meeting the demand for a spiritual dynamic." In addition to the preparation of material for the study of the functioning of the church in modern society, the commission has been particularly effective in demonstrating methods of interconfessional study with the aim of better mutual understanding among Protestants, Catholics and Jews.

The Inquiry has undergone several organizational metamorphoses during the course of its quest, including eventually the shedding of the various commissions named and substitution for them of a large variety of cooperative relationships, some of which have been mentioned. Moreover, some of its major projects at the present time are outside the scope of the original subject fields. For example, business ethics have become a subject of specialized study. Community conflicts of various sorts have been analyzed to discover common factors in the generation of friction between groups.

The Inquiry, originally organized for a three years' program and then extended over a second period of three years, is now in process of reorganization on the basis of a self-study conducted during the spring of 1929. While the exact nature of its program and its personnel after December, 1929, remain

at the time of printing to be determined, it is announced that in its new form the Inquiry will even more definitely make its major object the development of processes of adult education for an age of rapid social change.

Office: 129 East 52nd Street, New York City.

Galen M. Fisher, Chairman of the Executive Committee; Douglas L. Elliman, Treasurer; Edward C. Carter, General Secretary.

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

Under the title, The Committee on Social and Religious Surveys, the Institute had its origin in 1921 in the desire of a few Christian leaders to bring the methods of social science to bear on religious and socio-religious problems.

Its first projects were based on the most promising portions of the survey data gathered by the Interchurch World Movement, but before these original surveys had been completed the Institute was urged by religious and social leaders to undertake other pieces of investigation. In 1923 the name was changed to the Institute of Social and Religious Research, with a view to making clear the independence of the enterprise and the growing breadth and thoroughness of its operations. Although incorporated under the laws of the State of New York, the Institute may conduct investigations in any part of the world, and in reference to any phase of the life of society which in important ways affects or is affected by organized religion.

Studies have been undertaken by the Institute not only in the field of religious life and institutions but also in race relations, in character education and in rural sociology. In 1927, however, the directors decided to focus attention for a few years more closely than before on the Protestant Church in North America. Speaking broadly, every project undertaken has one or more of these purposes: to solve a specific problem, to discover principles or trends, to explore a little known field, or to develop an improved technique.

The research projects conducted by the Institute or by agencies subsidized by the Institute may be classified under the following heads:

1. The Christian church in its social setting—including studies

of conditions in rural, urban and suburban communities, agricultural and industrial villages.

2. Administration and supervision of religious agencies—including church federations, Christian Associations, etc.

3. Sociological studies—including American agricultural villages; the rural immigrant; rural populations.

4. Foreign missions—including publication of a world missionary atlas, studies of Protestant contributions for foreign missions, and of health as a factor in missionary withdrawals.

5. Religious and character education—including studies of week-day religious education, of theological education, and the measurement of character factors in the "Character Education Inquiry."

6. Race relations—including the social, economic and religious conditions among the American Indians; relations between Orientals and Occidentals on the Pacific Coast; and Negro problems in cities.

7. Methods of social inquiry—including the publication of *Surveying Your Community* and *How to Study the City Church.*

The reports of the Institute are, as a rule, issued through Doubleday, Doran and Company and are available to the public. Members of the Institute staff frequently give counsel on research conducted by national religious agencies, and directors of the Institute studies attend conferences of the leaders interested in a given study for the purpose of furnishing interpretations and helpful counsel. A few grants have been made to other agencies for the prosecution of research and for the advancement of interdenominational cooperation. Hereafter, however, the resources of the Institute will be confined to research.

Office: 230 Park Avenue, New York City.
John R. Mott, Chairman; Galen M. Fisher, Executive Secretary.

MISSIONARY EDUCATION MOVEMENT

The Missionary Education Movement is a cooperative organization representing boards of home and foreign missions of seventeen denominations. Its chief work is to publish textbooks and other material used for missionary education in the local churches. Several thousand classes are organized through-

out the country for study of the material supplied by the Movement, much of which has a direct bearing on social problems.

A book by Harry F. Ward, entitled *A Gospel for the Working World,* was published several years ago and there have been many dealing with the social aspects of Christianity in general and of missionary enterprise in particular, among the latter the textbook, *Social Aspects of Foreign Missions.*

Several books during recent years have been noteworthy in relation to social problems: *The Adventure of the Church,* by Samuel McCrea Cavert, and *New Paths for Old Purposes,* by Margaret E. Burton, both of which emphasize the point that missionary enterprise attempts to influence the whole of life including labor conditions, housing conditions, and related matters; *The Cost of a New World,* by Kenneth Maclennan, *The Crowded Ways,* by Charles H. Sears, and *The City's Church,* by H. Paul Douglass, which treat of similar problems; and *Human Needs and World Christianity,* by Francis J. McConnell. The last three are study books for use in 1929-30. Another book for the current year, *Roads to the City of God,* a report of the Jerusalem Missionary Conference, deals with social problems, the solution of which is now recognized as an essential part of the missionary enterprise.

Office: 150 Fifth Avenue, New York City.

George F. Sutherland, Chairman; Franklin D. Cogswell, Secretary, Educational Division; Gilbert V. LeSourd, Secretary, Business Division.

THE RELIGIOUS EDUCATION ASSOCIATION

The Religious Education Association is an organization of leaders in religious, educational and social organizations for the purpose of promoting the most effective moral and religious training and for studying basic principles and policies involved in religious education. It offers to religious workers of every faith opportunity for free discussion in which each speaks for himself alone and not as a representative of any institution or interest. It provides for the voluntary organization of groups which have common interests. Certain of them, such as "The Association of Directors and Ministers of Religious Education" and the "Teachers and Workers in Week-Day Religious

Schools," are made up chiefly or wholly of persons professionally employed in a specialized phase of religious education. In others, such as the "Department of Church Schools," membership is open to all interested members of the Association.

The annual convention of the Association provides an open forum where all members may freely discuss the problems of religious education. It is becoming customary to prepare for the discussions by printing preliminary studies. The convention provides for meetings of the groups above referred to, and for reports from them to the Association. It also gives opportunity for personal contacts and fellowship among workers from widely separated regions. Members are encouraged to form local guilds or associations in affiliation with the parent Association.

The Association publishes the magazine *Religious Education* monthly, except July and August, maintains, for the free use of all, a library of religious education—probably the largest collection of recent material in the world—conducts a correspondence bureau, and prints and circulates pamphlets, bibliographies, etc.

The Association endeavors, by the methods sketched, to strengthen the hands of forward-looking religious workers everywhere, and to make more efficient the work of religious institutions. Its interest is largely in the realm of social theory and practice as affecting religion and morals.

Office: 308 North Michigan Avenue, Chicago, Illinois.
William Adams Brown, President; Joseph M. Artman, General Secretary.

The International Council of Religious Education

The International Council of Religious Education is the interdenominational agency of most of the Protestant boards of religious education in North America for the purpose of promoting the teaching of the Christian religion in home, church and community. It was formed in 1922 by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. It aims to maintain sound educational principles while at the same time conserving spiritual values. Forty-one Protestant denominations, through their

boards of education, cooperate in the Council, electing their own representatives on its governing body and recognizing it as their accredited agency for carrying forward a cooperative program of religious education, and contributing to its support.

A recent important development was the merging of the International Lesson Committee and the Committee on Education of the Council into the Educational Commission. Thirty-two denominations have qualified for membership and have elected members on the Commission.

The function of the Educational Commission is to carry on investigation and research, formulate educational policies and programs, outline lesson courses and curricula for the various age groups and for leadership training, subject to confirmation by the International Council. The functions hitherto discharged by the International Lesson Committee and the Committee on Education will continue to be performed by committees of the Commission.

The International Council, through its various divisions, establishes standards for children's work, young people's work, weekday and vacation schools and leadership training. It cooperates with state and local councils of religious education in conducting community training schools, standardizing instruction and issuing credits. It also holds summer schools at Lake Winnepesaukee, New Hampshire; Lake Geneva, Wisconsin, and Geneva Glen, Colorado, for the training of leaders and teachers. The Department of Young People's Work conducts annually at these three camp grounds six interdenominational camp conferences for training older boys and girls in Christian service. The Department of Research and Service carries on investigations and experiments in the field of religious education, the results of which are made available to all the cooperating forces. The Department of Children's Work and the Department of Vacation and Weekday Church Schools have charge of the cooperative work in these respective fields. The Council publishes the *International Journal of Religious Education* for the promotion of its entire program. The Council increasingly stresses

the social elements in the educational process and the place of social activities in the program of religious education.

Office: 5 South Wabash Avenue, Chicago, Illinois.

Robert M. Hopkins, Chairman, Executive Committee; Hugh S. Magill, General Secretary.

Church Peace Union

The Church Peace Union was founded and endowed by Andrew Carnegie in 1914 to promote an attitude of mutual understanding and peace throughout the world by organizing the churches and religious leaders of the various nations for discussion and conference and mobilizing the goodwill of the people of the different nations. The World Alliance for International Friendship through the Churches was organized by the Church Peace Union in 1914, and the American Council of the World Alliance and the Church Peace Union work as one organization. Through its American Committee on the Rights of Religious Minorities, the Church Peace Union has investigated the treatment of minorities in Austria, Hungary and Roumania.

The Committee on Interchange of Preachers is carried on in cooperation with the Federal Council of Churches. It arranges speaking engagements for eminent Europeans in this country and for Americans abroad. In 1930 the Universal Religious Peace Conference of 1,000 delegates representing every living religion will be held in Geneva under the auspices of the Church Peace Union to discuss methods of securing international peace through a program on which all religions can unite. Much literature is distributed and many addresses are made by the Union's secretaries.

Office: 70 Fifth Avenue, New York City.

William P. Merrill, President; Henry A. Atkinson, General Secretary.

World Alliance for International Friendship Through the Churches

The World Alliance for International Friendship through the Churches was brought into being by the Church Peace Union as an instrument for educating public opinion for world peace. There are now national councils in 34 countries. The American

branch holds conferences and issues educational literature on such subjects as making the Peace Pact of Paris effective, American cooperation in the activities of the League of Nations—without raising the question of America's organic membership in the League, the settlement of the inter-allied debts and reparations, cooperation with the Permanent Court of International Justice, etc. A policy of friendly cooperation with the Latin-American Republics is advocated, as is a policy of active sympathy with the aspirations of the Chinese people for national unity. The Alliance opposes legislation regarding immigration which unfairly discriminates against any nation, and combats tendencies toward undue emphasis on military training in schools. It seeks to arouse educators to their responsibility for the continuous training of youth for peace in a manner which will prevent the forming of racial and national prejudices and will create in the emotional life of the individual the foundations of goodwill and sympathetic world-mindedness. Specific courses are recommended for appreciative study of other peoples and cultures as well as our own.

The annual congress of the Alliance is one of the most important and impressive gatherings in America in the interest of world peace.

Office of the American branch: 70 Fifth Avenue, New York City.

Henry A. Atkinson, General Secretary; Fred B. Smith, Chairman, Executive Committee.

FELLOWSHIP OF RECONCILIATION

The nature and purpose of the Fellowship of Reconciliation, as recently reformulated, are as follows: "The Fellowship of Reconciliation unites in a spiritual unity men and women in this and other lands who are seeking a social order which will give an adequate opportunity for the expression of the friendly and cooperative impulses which are present in mankind. It is founded in the faith that love, especially as it is seen in Jesus, is not only the true basis of society, but the effective power for overcoming evil and calling forth the undiscovered good in men. Its members believe that loyalty to such a principle calls them to new endeavors to practice love unswervingly at whatever cost,

and to give it full expression in all personal, social, industrial, national and international relations.

"Since the method of war is in contradiction to these principles, the members of the Fellowship reject it completely; and they question the adequacy of the power basis, the profit motive and the competitive method in the current industrial organization of society. They also seek to apply these principles to the solution of race problems in terms of brotherhood; to the treatment of public offenders in ways which will lead to their cure, in contrast to current repressive methods; and to the development of education adapted to the growth of personality. In its approach to every problem the Fellowship is guided by the conviction that the method must be in harmony with the goal to be achieved.

"The Fellowship needs and will welcome the cooperation of all who are in substantial agreement with its position and desire to further its purposes. Those who are not ready to repudiate the war method entirely are invited to become associates. Those who are under thirty form the Youth Section, a group with its own distinctive life. The movement is supported by voluntary contributions. Information as to membership, methods, literature, etc., will be gladly furnished to any one interested."

Office: 383 Bible House, Astor Place, New York City.

Paul Jones, Chairman; J. B. Matthews, John Nevin Sayre, Amy Blanche Greene, Charles Thomson, Howard Kester, Charles C. Webber, Secretaries.

CHAPTER VI

SOCIAL PRONOUNCEMENTS BY RELIGIOUS BODIES

The effort to analyze the pronouncements of church bodies and allied agencies on social issues can scarcely justify itself on the basis of the significance of the pronouncements in themselves. During the post-war period statements on reconstruction were much in vogue, as codes of ethics among business and professional groups have been more recently. For reasons at once apparent, a set of pronouncements by denominational assemblies may be more or less remote from the thought of the rank and file of church members, not to mention their practice.

At the same time, some of the statements referred to in this section represent much serious thought and careful consideration on the part of the bodies responsible for them. Others have less intrinsic authority or significance but are noteworthy because they have at least the weight of official declarations and may be used in educational work among the communions originating them.

The most widely known and endorsed of the various statements analyzed is the "Social Ideals of the Churches" commonly called the "Social Creed." Because of the part it has played in crystallizing ethical judgments on social questions we print it here in full. This is of course quite impossible in the case of the others on account of their length and number. The Social Ideals of the Churches were formulated by the Methodist Episcopal Church in 1908 and were adopted by the First Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Philadelphia in the same year. They were expanded and adopted in their present form by the Second Quadrennial of the Federal Council of Churches in Chicago, 1912; ratified by the Third Quadrennial in St. Louis, 1916; and reaffirmed by the special meeting of the Council at Cleveland, May 6-8, 1919.*

* The Social Creed was also adopted by the international convention of Young Men's Christian Associations in 1919 and by the national convention of Young Women's Christian Associations in 1920.

SOCIAL IDEALS OF THE CHURCHES

The churches stand for:

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women, as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

It is especially appropriate at this time to call attention to the "Social Creed" since, after twenty years of history, it was ordered revised by the Quadrennial Meeting of the Federal Council of Churches in 1928. During the present quadrennium, the Commission on the Church and Social Service is undertaking to discover anew the mind of the church on social questions and to secure as general discussion as possible, throughout the Fed-

eral Council's constituency, of the original document and such proposals for revision as may arise.* Specifically, the following draft articles were referred to the Commission for consideration.

The churches stand for:

Article XVII. The renunciation of war and refusal of the Church of Christ as an institution to be used as an instrument or an agency in the support of war.

Article XVIII. The removal of discriminations which prevent equal opportunity of development for all races, and for the equal sharing of rights and privileges.

It should be said also that the statement adopted in 1925 by the National Council of the Congregational Churches has attracted more attention than any other pronouncement with the exception of the "Social Creed." It was adopted later by the Reformed Church in the United States, and in 1928 the major portion of it was adopted by the General Conference of the Methodist Episcopal Church.

After much experimenting with different methods of presentation it was decided to present the analysis of the various social pronouncements in the following form, summarizing content in the fewest possible words and referring in each case by an index number to a full list of the statements printed on pages 168-72. Where it was most convenient the original terminology has been preserved but quotation marks have not been used, since the necessity for condensation has made it impossible in most instances to follow consistently the exact text.

It will be understood, of course, that all the statements here analyzed rest, either explicitly or implicity, upon a conviction of the spiritual values of human life, the worth of personality and the essential place of personal religion as a dynamic principle in human relations. Statements to this effect are too numerous for compilation, although some of them are referred to on pages 150-3.

It will also be noted that no attempt has been made to compile statements concerning the liquor traffic and prohibition. Nearly all the Protestant communions, as is well known, have repeatedly and consistently, in the strongest terms, denounced the beverage liquor traffic and given their moral support to prohibition. The

* The Federal Council's Commission on the Church and Social Service will welcome suggestions and opinions from the constituency bearing on the task of preparing a revised draft of the Social Ideals to be presented to the Quadrennial in 1932. Dr. Edward T. Devine is chairman of the committee having this matter in charge.

space required for a summary of such pronouncements would exceed the limits of space here available.

It must be remembered that all the statements referred to have not the same official character nor the same measure of sanction. No attempt is made to characterize them in this respect, but only declarations by responsible, official bodies or agencies are included.

ANALYSIS OF PRONOUNCEMENTS

NOTE—The numerals at the end of each item refer to the serial numbers of the statements themselves, which are listed on pages 168-72.

Hours of Work

1. Eight-hour day as present maximum for all industrial workers.
   Congregational, 2.
2. Legal enactment of an eight-hour day as a maximum for all industrial workers.
   Jewish, 1, 3.
3. In many of our large industries the strenuous working conditions make immediately necessary the eight-hour day.
   Methodist Episcopal, 2.
4. Gradual reduction of hours to lowest practicable point and that degree of leisure which is a condition of the highest human life.
   Federal Council of Churches, 1, 2.
   Methodist Episcopal, 1.
   Unitarian, 1.
   United Brethren, 2.
5. Gradual reduction of hours to lowest practicable point.
   Baptist, Northern, 3.
6. All members called upon for support of efforts of industrial workers for release from fatigue and for benefits of leisure.
   Methodist Episcopal, 4.
7. Hours of labor so ordered as to provide sufficient production and sufficient leisure for the physical, mental, and moral welfare of the workers.
   Presbyterian, U. S. A., 1, 2.
8. Workmen ought to have leisure and rest in proportion to tax on strength. How many and how long the intervals of rest should depend on nature of work and season of year.
   Catholic, 1.
9. Consideration of the gradual and reasonable reduction of the hours of labor called for.
   Unitarian, 2.
10. Proper conditions with respect to hours.
    Baptist, Northern, 1.
11. Maximum eight-hour day for women.
    Federal Council of Churches, 3, 5.

12. The depressing effects of excessive hours, of which the steel industry affords an example, constitute a powerful argument for reasonable hours in all industries. (Dated 1921.)
Society of Friends, 2.

13. The Assembly warmly commends movements now on foot toward securing for workers such hours of labor as will afford leisure for self-improvement and for service to their families and the community.
Presbyterian, Canada, 3, 4.

One Day's Rest in Seven

1. Release from employment for every worker one day in seven.
Baptist, Northern, 1, 3, 5, 6.
Congregational, 2.
Federal Council of Churches, 1, 2.
Methodist Episcopal, 1.
Presbyterian, U. S. A., 1, 2.
Unitarian, 1.
United Brethren, 2.
Presbyterian, Canada, 1.

2. One day of rest in seven and reasonable time for recreation and family life.
Episcopal, 4.

3. All denominations should rally in the campaign to place on the statute books of every state a law forbidding the employment of workers for seven days continuously.
Methodist Episcopal, 2.

4. Compulsory one day of rest in seven for all workers.
Jewish, 1, 3.

5. Compulsory one day of rest in seven for all workers, to whom shall be assured the right of observing their sabbath in accordance with their religious convictions.
Jewish, 1.

6. Release of every worker for rest one day in seven, which whenever possible should be the Lord's Day.
Presbyterian, U. S. A., 1, 2.

7. Obligation to permit cessation of work on Sundays and certain festivals.
Catholic, 1.

Wages—General Discussion

1. Favor an equitable wage for laborers, which shall have the right of way over rent, interest and profits.
Methodist Episcopal, 5.

2. Hoped for reduction in the cost of living has not materialized, and it is now evident that we are on a permanently higher price level. Resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from community, except when the demand is clearly unreasonable.
Federal Council of Churches, 5.

3. There is urgent need of provision by industry under the guidance of the government for some regular method of adjustment of wages and salaries to the purchasing power of money.
Federal Council of Churches, 5.

4. Wages must be calculated not on a seven-day, but on a six-day basis.
   Methodist Episcopal, 2.
   Unitarian, 1.
5. The general level of wages attained during the war should not be lowered.
   Catholic, 3.
6. Income received should hold direct relation to service rendered.
   Baptist, Northern, 1, 6.
7. The right, duty and opportunity to work at reasonable wages and under conditions favorable to health and happiness.
   United Brethren, 1.
8. A worthy and just return to every man according to his contribution to the common welfare, and a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor.
   Presbyterian, U. S. A., 2.
9. Cultivation of friendly relations between capital and labor leading to the establishment of just wages.
   United Brethren, 1.
10. The rich must religiously refrain from cutting down the workman's earnings, either by force, fraud or usurious dealings.
    Catholic, 1.
11. There should be sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of the employers of labor, whether in office, industry or household, to learn whether the life of their employes is only a monotonous struggle for existence or whether their incomes and circumstances are such as to afford healthful recreation and adequate means for mental and spiritual development.
    Society of Friends, 1.
12. Annual incomes of a very large proportion of wage earners who are heads of families in this country are insufficient even in normal times to provide the family requirements for a minimum standard of health and decency. Wives and children in the factory represent the attempt to meet this deficit. There is urgent need to discover how industry can be made to provide its workers with all that is required for a wholesome and expanding life.
    Society of Friends, 2.

See also: *Industrial Representation, Industrial Democracy.*

Wages—Living Wage

1. A living wage as a minimum in every industry and the highest wage that each industry can afford.
   Federal Council of Churches, 1, 2.
   Methodist Episcopal, 1, 4.
   Unitarian, 1.
   United Brethren, 2.
2. The first charge upon industry should be a wage sufficient to support an American standard of living.
   Federal Council of Churches, 3, 5.
3. In order that wages may be sufficient to support an American standard of living, guarantee of a minimum wage advocated.
   Federal Council of Churches, 3.

4. The several states should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate for the decent individual support of women workers. In the beginning the minimum wage for male workers should suffice only for the present needs of the family, but should be raised gradually until adequate for future needs as well, and ultimately high enough to make possible saving sufficient to protect the worker and his family against sickness, accident, invalidity and old age.
   Catholic, 3.
5. Human rights to have precedence over property rights; therefore a minimum subsistence wage, and, if possible, a comfort and saving wage, must be the first charge on industry, and the public as well as employers must be willing to pay their proportionate share.
   Episcopal, 4.
6. The first charge upon industry should be a minimum comfort wage.
   Congregational, 2.
7. A living wage for every worker is the first moral claim upon industry.
   Baptist, Northern, 3, 6.
8. Society must guarantee to each a chance to work and a living wage.
   Baptist, Northern, 6.
9. An industry that cannot pay all workers a living wage is parasitic and must not be tolerated.
   Baptist, Northern, 6.
10. A living wage called for.
    Methodist Episcopal, 7.
11. Worthiness of return measured first of all by the standard of a living wage—meaning a wage adequate to maintain the worker and his family in health and honor and enable him to dispense with subsidiary earnings of his children up to the age of sixteen.
    Presbyterian, U. S. A., 2.
12. Remuneration must be enough to support the wage earners in reasonable and frugal comfort.
    Catholic, 1.
13. Condemns any decrease of wages to a point lower than is consistent with a proper standard of living for the worker and his family.
    Jewish, 1.
14. There should be a minimum wage which will insure for all workers a fair standard of living.
    Jewish, 3.
15. A living wage must be assured to any industrious workman.
    Unitarian, 3.
16. Wage levels must be high enough to maintain a standard of living worthy of free citizenship in a democracy.
    Federal Council of Churches, 5.
17. The state as the governmental agency of the community, with the cooperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve.
    Federal Council of Churches, 5.
18. The moral and spiritual welfare of the people demands that the highest possible standard of living be everywhere maintained.
    Episcopal, 1.

19. The standard and plane of living for all should be such that deterioration becomes impossible and advancement becomes limited only by capacity.
    Universalist, 1.

20. The right of labor to a living wage is no longer denied by any considerable number of persons. Its content should be adequately defined and made universal in practice by whatever means will be at once legitimate and effective.
    Catholic, 2.

21. A living wage includes not merely decent maintenance for the present but reasonable provision for such future needs as sickness, invalidity and old age.
    Catholic, 2.

22. The laborer is a human being, not merely an instrument of production; and the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employes have obtained at least living wages.
    Catholic, 3.

23. A living wage is not necessarily the full measure of justice. Large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments, the most effective instrument of prosperity for labor and capital alike.
    Catholic, 3.

24. Among measures deserving consideration is minimum wage legislation.
    Society of Friends, 2.

25. To accept profits when laborers do not receive a living wage or when capital receives disproportionate returns as compared with labor is declared unchristian.
    Canadian Methodist, 1.

26. There should be enactment of legislation which would secure to labor a fair wage adequate to a proper standard of living, to business a fair profit adequate for its continuance, and to the public all returns in excess of these.
    Canadian Methodist, 1.

27. High wages are desirable as a general principle since they mean, or should mean, a fairer share of the industrial product, greater purchasing power and, consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.
    Federal Council of Churches, 5.

28. Employers are urged to consider the making of the first charge on industry the payment of a minimum wage sufficient to maintain the worker and his family in health and self-respect.
    United Church in Canada, 1.

Wages—Equal Pay for Women

1. Women should receive equal pay with men for equal work.
   Baptist, Northern, 1, 6.
   Federal Council of Churches, 3, 5.
2. Women who are engaged in the same tasks as men should receive equal pay for equal amounts and qualities of work.
   Catholic, 3.

Child Labor and Child Welfare

1. Abolition of child labor.
   Federal Council of Churches, 1, 2.
   Methodist Episcopal, 1.
   Presbyterian, U. S. A., 1.
   United Brethren, 1, 2.
2. Abolition of child labor and establishment of standards for the employment of minors which will insure maximum physical, intellectual and moral development.
   Congregational, 2.
3. Abolition of child labor and protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome.
   Unitarian, 1.
4. Abolition of child labor and the raising of the standards wherever the legal limit is lower than is consistent with moral and physical health.
   Jewish, 1, 3.
5. Industrial employment of children should be forbidden.
   Baptist, Northern, 5.
6. Evils of child labor must be removed; if federal legislation is unconstitutional, then by state action.
   Baptist, Northern, 7.
7. Protection of children from exploitation in industry, agriculture or trade and from work that is dwarfing, degrading or morally unwholesome.
   Presbyterian, U. S. A., 1, 2.
8. Public opinion in the majority of states has set its face inflexibly against continuous employment of children in industry before the age of sixteen. Within a reasonably short time all of our states except stagnant ones will have laws providing for this reasonable standard. Education of public opinion must continue, but as the process is slow, abolition of child labor in certain sections seems unlikely to be brought about by the legislatures of those states, and there seems to be no device by which this reproach to our country can be removed, except that of taxing child labor out of existence.
   Catholic, 3.
9. Every child is entitled to be well born, well nourished, well educated and given a good opportunity in life and a fair equity in the common heritage.
   Baptist, Northern, 1, 6.
10. It should never be necessary for a child to be deprived of education to supplement the income of the father.
    Baptist, Northern, 3.

11. The social order should be so built that every child may have the best opportunity for development.
    Congregational, 2.
12. We must guarantee to every child those conditions of housing, education, food and recreation which will enable him to be his best.
    Universalist, 1.
13. Fullest possible development of every child, especially by the provision of education and recreation.
    Federal Council of Churches, 2.
    United Brethren, 2.
14. The outstanding infamy of the present labor situation is the chaining of little children to the wheels of trade.
    Methodist Episcopal, 3.
15. In regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature.
    Catholic, 1.
16. Consideration of the abolition of child labor in industrial pursuits is called for.
    Unitarian, 2.
17. Recommended that the Dominion government establish a Dominion health board and child welfare bureau at the earliest possible date, and thus meet the national need to correlate the activities of the provinces and to investigate conditions relating to child welfare.
    Canadian Methodist, 1.
18. The protection of childhood.
    Presbyterian, Canada, 1.
19. The Board (Evangelism and Social Service) subscribes to the Geneva Charter on Child Welfare, providing that the child must have requisite means for material and spiritual development; if hungry, must be fed; if sick, nursed; if backward, helped; if delinquent, reclaimed; if orphan or waif, sheltered and succored; must be first to receive relief in times of distress; put in position to earn a livelihood; protected against every form of exploitation; made conscious that its talents must be devoted to service of fellowmen.
    United Church of Canada, 2.

Employment of Women

1. Such regulation of conditions of occupation for women as to secure an adequate living wage and safeguard their physical and moral health and that of the community and of future generations.
    Presbyterian, U. S. A., 1, 2.
2. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
    Federal Council of Churches, 1, 2.
    Methodist Episcopal, 1.
    Unitarian, 1.
    United Brethren, 2.
3. Safe and sanitary industrial conditions, especially protecting women.
    Congregational, 2.
4. Women should be protected from needless strain in industry.
    Baptist, Northern, 3.

5. Health of women must be safeguarded.
   Baptist, Northern, 5.
6. Protection of women in industry.
   United Brethren, 1.
7. Prohibition of night work for women.
   Federal Council of Churches, 3, 5.
8. Provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.
   Federal Council of Churches, 1, 3.
9. Women should disappear as quickly as possible from such tasks as conducting and guarding street cars, cleaning locomotives, and a great number of other activities for which conditions of life and their physique render them unfit. Another general principle is that the proportion of women in industry ought to be kept within the smallest practicable limits.
   Catholic, 3.
10. Women are not suited to certain trades; for a woman by nature is fitted for home work, and it is that which is best adapted to preserve her modesty, and to promote the good bringing up of children and the well-being of the family. Work which is suitable for a strong man cannot reasonably be required of a woman or a child. (Dated 1891.)
    Catholic, 1.
11. Consideration of the regulation of the conditions of toil for women is called for.
    Unitarian, 2.
12. Such regulation of the conditions of the industrial occupations of women as shall safeguard the physical and normal health of themselves, the community and future generations.
    Presbyterian, Canada, 1.

Unemployment and Right to Work

1. Unemployment is one of the tragedies of the present industrial order. Any adequate attempt to meet it should include: (a) rehabilitation and permanent maintenance of a coordinated nation-wide employment service; (b) reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible; (c) policy of land settlement framed to absorb unemployed labor; (d) guarded extension of provisions for social insurance to cover unemployment due to industrial conditions, ill health, accident, or old age; (e) rehabilitation of industrial cripples under the direction of the state and at the expense of industry.
   Federal Council of Churches, 5.
2. Measures advocated to insure that wages may be sufficient to support an American standard of living—the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and cooperative ownership.
   Federal Council of Churches, 3.
3. Right of all men to the opportunity for self-maintenance, safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
   Federal Council of Churches, 1, 2.
   Methodist Episcopal, 1.
   United Brethren, 2.

4. Unemployment presents a complex problem—it can be reduced by regularization of industry, long-time planning of public works, local, state and national labor exchanges. In some countries unemployment insurance has been found useful.
   Baptist, Northern, 3.
5. An effective national system of public employment bureaus advocated in order to make possible the proper distribution of the labor forces of America.
   Congregational, 2.
   Jewish, 3.
6. National and municipal authorities should create free employment bureaus, the operation of which should be coordinated and standardized. A cooperative study of unemployment insurance should be undertaken by labor, industry and the government with a view to evolving a plan of insurance which will protect labor in periods of enforced idleness.
   Jewish, 1.
7. Unemployment under modern conditions can no longer be attributed to personal short-comings and it is incumbent upon the community as a whole to make provision against it. Every employer should recognize his responsibility for the steady employment of his workers. Every industry should recognize unemployment as a charge upon itself and should be organized for the purpose of assuming responsibility for steady employment when the individual employer is incapable of coping with the situation. When necessary this should be achieved through cooperation with other industries as well as through governmental legislation.
   Ethical Culture, 1.
8. The problem of unemployment is with us always. Its solution requires the cooperation of many agencies, and the use of many methods; but the principal and indispensable instrument is a national system of labor exchanges, acting in harmony with state, municipal and private employment bureaus.
   Catholic, 3.
9. Workers have right to some protection against hardships resulting from swift industrial changes.
   Unitarian, 1.
10. Above all it is necessary for the church to proclaim to the nation until it is embodied in law and custom that the right to work (the only property right which many of the workers have) is a spiritual necessity, that the exercise of this right makes for spiritual development and the denial of it entails spiritual disaster.
    Methodist Episcopal, 4.
11. The right and duty to work must be assured since human society cannot endure unless each of its members has the opportunity and feels the obligation to serve the common good to the extent of his ability.
    Presbyterian, U. S. A., 2.
12. Every person is under obligation to do some useful work in society according to his ability.
    Baptist, Northern, 6.
13. Unemployment, which periodically becomes widespread, means not merely loss of an already meager income and acute suffering; it makes the holding of a job the central fact in the lives of many workers, and casts over them the shadow of fear. Standard recommendations

include opening of workshops, and securing of odd jobs, and for more permanent measures, a national system of employment exchanges, regular concentration of public works in dull years, legislation establishing unemployment insurance and the regularization of industry. (Dated, 1921.)
Society of Friends, 2.

14. An immediate duty is the elimination of unemployment.
Methodist Episcopal, 7.

15. Endorsement of the principle of long range planning of public works as one of the remedies for unemployment.
Federal Council of Churches, 12.

16. The Assembly calls attention to the serious condition of unemployment. It believes that our social energies should be chiefly directed toward the immediate end of maintaining the volume of employment and the normal rate of wages and the ultimate aim of insuring to every citizen the opportunity for an honest livelihood; and that it is the duty of municipal, provincial and Dominion authorities to provide work instead of doles.
Presbyterian, Canada, 2.

17. Employers are urged to consider unemployment with its hardships and inevitable human detriment.
United Church in Canada, 1.

Social Insurance

1. Adequate social insurance should be provided.
Baptist, Northern, 5.
Congregational, 2.
Federal Council of Churches, 3.

2. The state should make comprehensive provision for insurance against illness, invalidity, unemployment and old age. So far as possible the insurance fund should be raised by a levy on industry as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life. Any contribution to the insurance fund from the state should be slight and temporary.
Catholic, 3.

3. Legislative provision for universal workmen's health insurance and careful study of social insurance methods for relieving the contingencies of unemployment and old age; preservation of the integrity of the home by a system of mothers' pensions; adequate workmen's compensation for industrial accidents and occupational diseases.
Jewish, 3.

4. Industry should assume the burdens entailed by industrial accidents, disease and death, and responsibility for the training of injured workers, for continued production and self-support.
Presbyterian, U. S. A., 1, 2.

5. Some form of social insurance should gradually replace the present individualistic and inadequate methods of charitable relief.
Universalist, 1.

6. Suitable provision for the old age of workers and for those incapacitated by injury in industry.
Baptist, Northern, 1, 6.
Federal Council of Churches, 1, 2.
Unitarian, 1.

7. Widowed mothers with dependent children should be relieved from the necessity of exhausting toil.
   Baptist, Northern, 1, 3, 6.
8. The entire force of the churches should be thrown into the nation-wide campaign by investigation and legislative enactment to protect the workers from industrial accidents and industrial diseases, and to provide swift and sure compensation for the sufferers from such accidents and diseases.
   Methodist Episcopal, 2.
9. Old age insurance recommended on a national scale, in which the annuity paid shall be based upon the average earnings of the country each year of a man's effective life. This would protect all citizens from the fear of penury in old age, and at the same time would interest every citizen directly in both the prosperity of every business in the country and the good health of every fellow citizen.
   Canadian Methodist, 1.
10. Old age and unemployment insurance recommended.
    United Brethren, 2.
11. Advocacy of the adoption of workmen's compensation laws by all states in the union.
    Federal Council of Churches, 12.
12. The Assembly warmly commends movements now on foot toward cooperating with the state and the workers themselves in providing insurance against unemployment, accident and illness, and in providing pensions for old age and widowed mothers.
    Presbyterian, Canada, 3, 4.
13. Compensation for industrial accidents.
    Presbyterian, Canada, 1.

See also *Wages* and *Unemployment.*

Labor Organization and Collective Bargaining

1. The right of labor to organize and deal through representatives of their own choosing is recognized.
   Congregational, 2.
   Jewish, 1, 3.
   Methodist Episcopal, 7.
   Presbyterian, U. S. A., 2.
2. Acknowledgment is made of the right of wage earners to organize without discrimination, to bargain collectively, to be represented by persons of their own choosing in negotiations with employers in respect to wages, hours of labor, relations and conditions of employment.
   Congregational, 1.
3. The workers have the right to form and maintain the kind of organization that is necessary and that will be most effective in securing their welfare.
   Catholic, 2.
4. The right of employes and employers alike to organize is recognized.
   Baptist, Northern, 3.
   Federal Council of Churches, 2.
   Methodist Episcopal, 1.
   United Brethren, 2.

5. Labor has the right equally with capital to organize effectively, and corresponding responsibility for the exercise of the power so attained in accordance with the moral law. Negotiations through collective bargaining must take the place of strikes.
   Episcopal, 4.

6. Labor unions should be recognized and dealt with as integral units in industrial relations because they have rendered an important and socially desirable service in protecting the individual worker's economic interests and have raised the ideals and civic standards of both their own members and of the community as a whole.
   Ethical Culture, 1.

7. As a step toward industrial democracy provision should be made for organization of the workers and collective bargaining.
   Baptist, Northern, 5.

8. The right of the individual wage earner to contract with his employer if he so prefers is recognized, but it is believed the general interest of wage earners is best promoted by collective bargaining.
   Congregational, 1.

9. Collective bargaining favored as an instrument for the attainment of industrial justice and for training in democratic processes.
   Methodist Episcopal, 5.

10. The right of labor to organize and deal with employers through representatives has been asserted. It is to be hoped that this right will never again be called in question by any considerable number of employers.
    Catholic, 3.

11. Individual workmen cannot hope to bargain on equal terms with a corporation; so collective bargaining becomes necessary in order that industry may become stabilized.
    Baptist, Northern, 3.

12. Approval given to labor organization and other defensive alliances of all whose interests are threatened or invaded.
    Methodist Episcopal, 3.

13. There are two methods of collective bargaining now in use, one requiring the employment of only union men, the other providing that a preference shall be shown both in hiring and dismissal, to union men. To those employers and workers who reject both, the church must point out that they are under moral obligation to discover some other form of collective bargaining that will make more for the good of the industry and of society at large. It would follow that the church as a larger employer of labor must in some way realize collective bargaining, either in one of the existing forms or some other yet to be devised, and every possible effort should be made to work with organized labor in so far as its methods are just and the rights of the unorganized are not infringed upon.
    Methodist Episcopal, 4.

14. While we assert the natural right of men—capitalists and working men alike—to organize for common ends, we hold that organization of capital or of labor cannot make wrong right or right wrong. . . . That working men should organize for social and industrial betterment belongs to the natural order; it is their right as it is the right of men

everywhere, within the law, to combine for common ends; both church and society should cease to talk of "conceding" this right; it exists in the nature of things.

Federal Council of Churches, 1.

15. Trade agreements between employers and labor make for joint settlement of grievances, for guarantees against aggression by employers or workmen, and against wilful limitation of output, for a shop discipline that will be educative, and for efficiency by promoting goodwill.

Federal Council of Churches, 5.

16. Labor as well as capital called upon to exhaust all the resources of peaceable settlement before resorting to the strike or lockout.

Jewish, 1.

17. Most important of all are workmen's organizations. History shows they have been of advantage to the workman and an aid to the advancement of art. Such associations should be adapted to the requirements of the age in which we live.

Catholic, 1.

18. Despite errors of individuals and groups, faults of spirit, imperfections of method, and in some instances deplorable results, organized labor is to be regarded as an influence not hostile to our institutions but potent in beneficence. When guided and guarded from without by restrictions of law and custom against enthusiasms which work injustice, self-interest which ignores the outsider or practices which create industrial havoc, trades unionism should be accepted not as the church's enemy but as the church's ally.

Federal Council of Churches, 1.

19. When work people have recourse to a strike it is frequently because hours are too long, work too hard, or they consider their wages insufficient. The inconvenience of this occurrence should be obviated by public remedial measures. Laws should prevent these troubles from arising and should lend their influence to the removal of the causes which lead to conflicts between masters and those whom they employ.

Catholic, 1.

20. Consideration of the hopes and aims of labor organization is called for.

Unitarian, 2.

21. Principles are greater than present personal exigencies, and no man can afford to violate the principle under which he himself claims protection. The same is true of a church or any other institution. The use of the "black list" and the "boycott" is in the nature of conspiracy against the rights of individual judgment and conscience, and un-American in principle and dangerous in tendency.

Methodist Episcopal, 3.

22. The Assembly affirms its conviction that the right of the workers to organize is fundamental in the present state of society, and that the right of the members of each craft to deal through their chosen representatives with the management of the industries in which they are working should be recognized at once by their employers and by the state.

Presbyterian, Canada, 3, 4.

23. The overthrow of the labor union would mean the collapse of the

whole structure of industrial peace and order and would result in the strengthening of the extreme radicals in the labor group.
Jewish, 4.

See also: *Industrial Representation, Industrial Democracy.*

Industrial Representation, Industrial Democracy

1. An ordered and constructive democracy in industry is as necessary as political democracy, and collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
Federal Council of Churches, 3.

2. Belief affirmed in the increasing participation of labor unions in responsibility for carrying on industry, as a means of solving the industrial problems of the immediate future and achieving efficiency in production; also in distribution of responsibility among all engaged in industry as the most effective means of giving recognition to human worth. The movement toward labor representation in the conduct of industry is welcomed as a constructive and desirable development.
Ethical Culture, 1.

3. There must be established a sane and reasonable measure of democracy in industry. The worker of today is rightly seeking self-expression and self-determination in industry as well as a livelihood.
Episcopal, 4.

4. The heart of the struggle of labor is not for higher wages and shorter hours alone, but its objective is the attainment of a new status which must be universally acknowledged if industrial democracy is to be established.
Congregational, 1.

5. Workers must have a real voice in the direction of industry and an equitable share in the product.
Baptist, Northern, 4.

6. The worker who invests his life and that of his family in industry must have, along with the capitalist who invests his money, some voice in the control of the industry which determines the conditions of his working and living.
Episcopal, 4.

7. Conduct of industry should rest on consent and cooperation of all parties either directly or through chosen representatives.
Baptist, Northern, 6.

8. A charter for industry should be drawn up . . . providing for progressive participation by all in knowledge of enterprise, voice in direction, and share in profits.
Baptist, Northern, 5.

9. The immediate application in every industry of the principle of collective bargaining is not only essential to the protection of the modern industrial worker, but it is the first step toward that cooperative control of both the process and proceeds of industry which will be the ultimate expression of Christianity in industrial relationships.
Methodist Episcopal, 2.

10. If democracy in government may be made the object of a crusade, the workers' demand for a voice in the control of their working life

cannot be opposed consistently by those who profess a Christian ethical standard.

Federal Council of Churches, 4.

11. Democracy must be applied to the government of industry as well as the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration for conditions, a fair share in control, especially in matters where they are directly involved, by opportunity for ownership with corresponding representation, or by a combination of ownership and control in cooperative production.

Federal Council of Churches, 5.

12. While labor union or trade union has been and still is necessary in the struggle of workers for fair wages, and fair conditions of employment, we have to recognize that its history, methods and objects, have made it essentially a militant organization. The time seems now to have arrived, when it should be, not supplanted, but supplemented by associations or conferences composed jointly of employers and employes, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon cooperation rather than conflict. The workers would participate in those matters of industrial management which directly concern them and about which they possess helpful knowledge. They would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in their work and become more efficient and more contented.

Catholic, 2.

13. There should be an increasing share of responsibility on the part of labor in the control of industry.

Methodist Episcopal, 7.

14. With the demand for industrial democracy the churches are intensely concerned, for democracy is the expression of Christianity.

Methodist Episcopal, 4.

15. A deep cause of unrest in industry is the denial to labor of a share in industrial management.

Federal Council of Churches, 5.

16. Labor ought gradually to receive greater representation in what the English group of Quaker employers called the industrial part of business management—"control of processes and machinery; nature of product; engagement and dismissal of employes; hours of work; rates of pay; bonuses; welfare work; shop discipline; relations with trade unions." The establishment of shop committees, working wherever possible with the trade union, is the method suggested by this group of employers for giving the employes the proper share of industrial management.

Catholic, 3.

17. Where able, labor should share in management.

Congregational, 2.

18. Methodist laymen called on to give careful study to the various experiments that are being made by industrial organizations in cooperative control, profit sharing and other methods of developing mutual con-

fidence and understanding, and urged not only to study these experiments but to put them to practical test in business.
Methodist Episcopal, 7.

19. There must be established a sane and reasonable measure of democracy in industry.
Ethical Culture, 1.

20. There should be investigation of schemes for the democratization of industry, for the replacement of competition by cooperation, and of all methods by which an equitable distribution of the products of industry may be achieved.
Society of Friends, 1.

21. The British Government Commission has outlined a policy which, while accepting as a present fact the separation of capital and labor, definitely denies the right of sole control to the former and, insisting on the full organization of workers and employers, vests the government of industry in a joint board of employers and workers which shall determine the working conditions of that industry. But this separation of labor and capital is not considered permanent. Its transcendence, whether through cooperation or public ownership, seems to be the only constructive reform.
Canadian Methodist, 3.

22. Forms of industrial organization should be developed which give to labor a voice in management and a share in the profits and risks of business. All forms of autocratic organization of business should be discouraged.
Canadian Methodist, 1.

23. The last century democratized politics; the 20th century has found that political democracy means little without economic democracy. The democratic control of industry is just and inevitable.
Canadian Methodist, 3.

24. It is obvious that schemes, whether of industrial partnership, security of employment, increasing wages, or insurance against the vicissitudes of life, must be the product not merely of a new mechanism of industry but of a socialized conscience. They must represent a moral as well as a commercial partnership, a democratizing of industry.
Unitarian, 3.

25. The full possibilities of increased production will not be realized so long as the majority of workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative production societies and copartnership arrangements. Under this plan, to a great extent abolishing the wage system, private property would not be abolished, for the instruments of production would still be owned by individuals, not by the state.
Catholic, 3.

26. The worker of today is rightly seeking self-expression and self-determination in industry as well as a livelihood from it. There is creative impulse in the mass of men sufficient to carry on industry without sole reliance upon the pecuniary motive; business and industry can call forth the same constructive interests that play such important part in the sciences and art.
Ethical Culture, 1.

27. (The following statement attracted a great deal of attention and is here reproduced in its entirety since it is difficult to summarize.)

The relations between employers and workers throughout the United States are seriously affected at this moment by a campaign which is being conducted for the "open shop" policy—the so-called "American Plan" of employment. These terms are now being frequently used to designate establishments that are definitely anti-union. Obviously, a shop of this kind is not an "open shop" but a "closed shop"—closed against members of labor unions.

We feel impelled to call public attention to the fact that a very widespread impression exists that the present "open shop" campaign is inspired in many quarters by this antagonism to union labor. Many disinterested persons are convinced that an attempt is being made to destroy the organized labor movement. Any such attempt must be viewed with apprehension by fair-minded people. When, for example, an applicant for work is compelled to sign a contract pledging himself against affiliation with a union, or when a union man is refused employment or discharged, merely on the ground of union membership, the employer is using coercive methods and is violating the fundamental principle of an open shop. Such action is as unfair and inimical to economic freedom and to the interest of society as is corresponding coercion exercised by labor bodies in behalf of the closed shop.

It seems incumbent upon Christian employers to scrutinize carefully any movement, however plausible, which is likely to result in denying to the workers such affiliation as will in their judgment best safeguard their interests and promote their welfare, and to precipitate disastrous industrial conflicts at a time when the country needs goodwill and cooperation between employers and employes.

Federal Council of Churches, 7.

28. Employers are urged to consider the provision of such personal contacts as will make possible a better mutual understanding of the respective difficulties and problems of labor and capital and will give the workers a larger and more effective share in determining the condition of their work and lives.

United Church in Canada, 1.

29. The Assembly warmly commends movements now on foot toward giving the workers a voice in determining the conditions under which their work is to be done and a proper share in the control of industry.

Presbyterian, Canada, 3, 4.

Mediation, Conciliation, Arbitration

1. Principles of conciliation and arbitration should be applied in industrial dissensions.

Federal Council of Churches, 1.
Jewish, 3.
Methodist Episcopal, 1.
Unitarian, 1.
Presbyterian, Canada, 1.

2. Adequate means of conciliation and arbitration in industrial disputes.

Federal Council of Churches, 2.
United Brethren, 2.

3. A dispute that cannot be adjusted by direct negotiation between the parties concerned should always be submitted to arbitration.
   Catholic, 2.
4. Methods of conciliation and arbitration in industrial disputes advocated.
   Presbyterian, U. S. A., 1, 2.
5. There should be adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.
   Congregational, 2.
6. Submission of all industrial differences to competent boards of arbitration.
   Episcopal, 3.
7. Industry and society together should create adequate means for investigation, conciliation and arbitration in all industrial disputes.
   Baptist, Northern, 5.
8. Whenever possible the churches should encourage mediation in industrial disputes and avail themselves of opportunities to perform the Christian ministry of reconciliation.
   Presbyterian, U. S. A., 2.
9. The growth of a spirit of conciliation, and of the practice of conference and arbitration in settling trade disputes heralded as omens of industrial peace and goodwill. "We trust profoundly" that such methods may supplant the strike and lockout, the boycott and black list.
   Federal Council of Churches, 1.
10. Consideration of the principles of conciliation and arbitration in industrial dissension is called for.
    Unitarian, 2.
11. In view of the fact that the rights of the entire community are imperiled by general sympathetic combinations, whether of capital or workers, the Assembly urges the government at once to provide machinery for the adjustment of the differences and misunderstandings between employers and employed, and for the maintenance of the rights of all classes in the community.
    Presbyterian, Canada, 3, 4.
12. The Assembly suggests that representatives of capital and labor confer carefully about all outstanding questions in order that strife, with its attendant losses, may be averted at a time when the situation can be saved only by mutual goodwill and production to the full measure of our capacity.
    Presbyterian, Canada, 3, 4.

Cooperation of Capital and Labor

1. It is not sufficient merely to state that labor and capital are partners. This doctrine finds many exponents among employers, but it is more the expression of a wish than the indication of a fact.
   Federal Council of Churches, 4.
2. Religion does not prescribe any single form of industrial organization, but behind any program of industrial change must stand a change in motive and desire which alone can insure industrial stability and peace. A cooperative system depends on cooperative men, an industrial partnership on reciprocal good faith.
   Unitarian, 3.

3. Recognition of the right of self-determination on the part of labor and capital is preliminary to and useless without an effective co-operation in common duties which will reveal that industry is, in essential nature, a public service to which these parties contribute.
   Congregational, 1.
4. Christian democracy applied to industry means the development of cooperative relations to the fullest possible extent. It makes possible participation of wage earners in ownership as well as in the management of industry.
   Methodist Episcopal, 4.
5. Capital and labor alike should accept partnership as the business aspect of brotherhood.
   Episcopal, 3.
6. Employers and employes are partners in industry and should share as partners in the enterprise.
   Baptist, Northern, 1.
7. Industry is a partnership whose effective working depends on cooperation of all parties.
   Baptist, Northern, 3, 5.
8. Society should seek cooperative ownership and control of industry and of the resources upon which it depends.
   Baptist, Northern, 6.
9. Friendly relations should be cultivated between capital and labor leading to the establishment of just wages and fair prices, and ultimately to harmonious cooperation of capital and labor and the public in the production and distribution of wealth.
   United Brethren, 1.
10. Fellowship in industry is the only foundation for economic prosperity and social well-being.
    Episcopal, 4.
11. Labor's revolt against the exclusive control of industry by capital has been an attempt to meet power with power. Struggle, waste and antagonism have resulted. The situation challenges the highest statesmanship of industrial leaders, and the sympathetic thought of all, to evolve some method of cooperation between the various groups in industry which shall afford to each its fair share of control and its due portion of responsibility.
    Society of Friends, 2.
12. The Assembly emphasizes the truth that capital and labor are fundamentally harmonious, and any antagonism between them, instead of arising from the nature of things, indicates that something is wrong on one side or the other or perhaps on both.
    Presbyterian, Canada, 3.
13. The application of Christian principles to industrial associations, whether of labor or capital.
    Presbyterian, Canada, 1.

Obligations of Labor Organizations

1. Labor on the basis of its conceded rights must by a process of self-discipline accept larger obligations and responsibilities for carrying through the processes of industry, particularly insisting on the imperative obligation to fulfill contracts and to obey the laws of the land.
   Congregational, 1.

2. Scrupulous regard for contracts and agreements both written and implied; efficient work; not to take advantage of employers or other workers through the union; to have unions conducted with fair and brotherly methods and to serve not a class interest but society as a whole.
   Baptist, Northern, 3.

3. Agreements must be kept inviolable, both in letter and in spirit, since good faith is the foundation of social and industrial stability and progress.
   Presbyterian, U. S. A., 2.

4. Religion teaches the workman to carry out honestly and well all equitable agreements, freely made; never to injure capital, nor to outrage the person of an employer; never to employ violence in representing his own cause, nor to engage in riot and disorder; and to have nothing to do with men of evil principles who work upon the people with artful promises and raise foolish hopes which usually end in disaster and repentance when too late.
   Catholic, 1.

5. Organized labor faces public judgment on the charge of lawless rioting, violence, and even murder, in its efforts to enforce its decrees, and its rules seem to unfairly affect apprenticeship and abridge the right of non-union men to learn what trade they will, and to dispose of their own services as they choose. Our people who are members of labor unions must recognize that no circumstances short of personal peril under dangerous assault can justify violent or lawless methods in seeking relief from hard conditions.
   Methodist Episcopal, 3.

6. Capital has the right to a fair day's work for a fair day's pay and the right to returns which will be sufficient to stimulate thrift, saving, initiative, enterprise, and all those directive and productive energies which promote social welfare; and the faithful observance by labor unions of all contracts and agreements.
   Catholic, 2.

7. All labor should give an honest day's work for an honest day's pay.
   Congregational, 2.

8. All citizens in the ranks of employes, on account of living in a Christian land and being endowed with its free citizenship, are under obligation to do faithfully the work for which they accept a wage; to treat no engagement as a "scrap of paper," and to carry a brother's heart toward all fellow citizens.
   Canadian Methodist, 1.

9. The use of force and violence by either party in labor disputes is wrong in itself and futile as a remedy. Strikers who see their jobs taken by strike breakers may have strong provocation to resort to violence, but the use of force is futile. Peaceful picketing and persuasion are permitted by law and morality. The blacklisting of workers is illegal and wrong; the use of labor spies, under-cover men, strike-breaking detectives and gunmen is wrong and should be legally prohibited.
   Baptist, Northern, 3.

10. The Assembly sympathizes with efforts of organized labor on behalf of the great mass of our people and is anxious to cooperate with all interested bodies to that end. But organized labor is now and must

continue to be only a part of the world's workers, and the success of their cause depends on their winning the sympathy and confidence of the people as a whole; therefore (1) organized capital and labor should stand for each man rendering the fullest service of which he is capable; (2) organized capital and labor should maintain the inviolability of agreements, both in spirit and in letter.
Presbyterian, Canada, 3, 4.

11. Labor must remember that no change in the methods or control of industry will right any grievance apart from a holier purpose and a finer motive than those which are being supplanted.
United Church in Canada, 1.

12. The first obligation of both capital and labor is jointly to serve the people as a whole and to give them the best service possible.
Presbyterian, Canada, 3, 4.

See also: *Profit Motive, Monopoly, Competition.*

Profit Motive, Monopoly, Competition

1. The resources of the earth are the heritage of the people and should not be monopolized by the few to the disadvantage of the many.
Baptist, Northern, 1, 3, 5, 6.

2. The natural resources of the earth should be controlled in the interests of all the people.
Unitarian, 1.

3. The fundamental need of our time is the substitution of the spirit of love and service for the spirit of greed and selfish competition.
Presbyterian, U. S. A., 2.

4. We would condemn those forms of private monopoly which make it difficult or impossible for men to attain their share of the common heritage of the earth.
Universalist, 1.

5 For the evils of excessive gains by a small minority of privileged capitalists, the main remedies are prevention of monopolistic control of commodities, adequate government regulation of such public service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances. The principle is clear that human beings cannot be trusted with immense opportunities for oppression and extortion that go with the possession of monopoly power. If the extortionate practices of monopoly were prevented by adequate laws and law enforcement, prices would automatically be kept at as low a level as that to which they might be brought by direct government determination.
Catholic, 3.

6. Wealth accruing to the holders through monopoly values or special privileges, or through large opportunities for costless saving, is not earned, and wealth created by society should be devoted to the development of all the people in ways to be determined by the people themselves.
Methodist Episcopal, 7.

7. Supremacy of the service motive rather than the profit motive in acquisition and use of property on the part of both labor and capital.
Congregational, 2.

8. Service to the community as a whole, rather than individual gain, should be the primary motive in every kind of work.
Episcopal, 2, 3.

9. The function of industry is service.
   Baptist, Northern, 3, 5, 6.

10. Cooperation for common service must be substituted for the present competition for private advantage as the end and motive of industry. This requires from capital honest goods and services for fair prices and from labor honest work and full service for fair wages, and ultimately involves a fundamental change in the spirit and working of the whole industrial system.
    Episcopal, 4.

11. It is increasingly manifest that there must be progress away from selfish competition to unselfish cooperation in the struggle for daily bread which is the largest single fact in the life of the majority.
    Methodist Episcopal, 5.

12. Service to the community and not profit-seeking should be the main purpose of business and industry.
    Ethical Culture, 1.

13. The service motive in a Christian community must cover industry.
    Methodist Episcopal, 7.

14. Commendation is expressed for the spirit and the conclusions of the twenty British Quaker employers in awarding the larger part of excess profits to the community to be devoted voluntarily to public uses, or returned by taxation.
    Federal Council of Churches, 5.

15. The Christian ideal of service will lead employers and employes alike to look upon the business or industry in which they are engaged as a method of service to the community and to one another, rather than as a means of private profit or of making a living.
    Society of Friends, 1.

16. Since the people are virtual partners in every business enterprise, that profiteering which takes profits not justified by the value or cost of the service rendered is condemned.
    Canadian Methodist, 1.

17. The war has made more clearly manifest the moral perils inherent in the system of production for profit. The system rather than the individual calls for change. The triumph of democracy, the demand of educated workers for humane conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of organization and cooperation, combine with the unfulfilled, the often forgotten but undying ethics of Jesus, to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of cooperation and service. The national government is called upon to enlist in the service of the nation those great leaders and corporations which have shown magnificent capacity in the organizing of life and resources for the profit of shareholders. Surely the same capacity can find nobler and more deeply satisfying activity in the service of the whole people than in the service of any particular group.
    Canadian Methodist, 3.

18. Organized capital stands indicted at the bar of public judgment for the gravest crime against the public welfare. Among the counts are: (1) Conspiring to advance prices on staple commodities indispensable to life, (2) Resorting to adulteration of foods, fabrics and materials in order to increase profits already excessive, (3) Destroying compe-

tition, (4) Suborning legislation and robbing the people of the first orderly recourse of the weak against the strong.
Methodist Episcopal, 3.

19. The altruism and self-sacrifice of Jesus Christ are the professed motives of our modern associated life. Yet the growth of personal and organized greed has limited and often defeated these ideals. Society stands in grave danger from pagan methods of gain, ease and control.
Methodist Episcopal, 6.

20. The motive in all cases determines the morality of an action, and the Christian motive is the service of all men. This does not imply that no other motives are permissible, but it does mean that service must be the regulative motive, and whatever clashes with it must be excised by Christian men.
United Church in Canada, 1.

21. Employers are urged to consider the problem of shifting the emphasis from the motive of gain to that of service.
United Church in Canada, 1.

22. Industry, which includes both capital and labor, exists primarily for service. In order to serve it must pay, but the object of its existence is service.
Presbyterian, Canada, 3, 4.

23. In investing Conference funds, the Finance Committee should be governed by social as well as monetary conditions and should refrain from purchasing securities in industries whose standards of wages, hours and working conditions are comparatively low.
Jewish, 5.

Distribution of Wealth; Poverty; Stewardship

1. The most equitable division of the product of industry that can ultimately be devised.
Congregational, 2.
Federal Council of Churches, 1, 2.
Methodist Episcopal, 1.
Unitarian, 1.
United Brethren, 2.

2. The church stands for the ideals of social justice and a social order in which the social causes of poverty and the gross human waste of the present shall be eliminated and in which every member shall receive a just return for what he produces and free opportunity for self-development.
Episcopal, 1.

3. More equitable distribution of wealth.
Presbyterian, U. S. A., 1.
Presbyterian, Canada, 1.

4. More equitable distribution of the profits of industry.
Jewish, 3.

5. Claim to a more equitable distribution of the profits of industry is just.
Unitarian, 3.

6. Distribution of the product of industry upon principles of justice, respecting the contribution and equity of all parties.
Baptist, Northern, 6.

7. All conduct of industry should emphasize the search for such forms of organization as will protect the personal stake in the system of production to which the worker's life is given.
   Episcopal, 1.
8. Out of some of the very industries that pay inadequate wages great fortunes are being built. Against such inequalities the Christian conscience must protest, and they must be removed. Members called upon as employers, investors, and wage earners to do everything that lies in their power to further the most equitable division of the product of industry that can ultimately be devised.
   Methodist Episcopal, 4.
9. The present system stands in grievous need of modification. Its main defects are three: enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage earners, and unnecessarily large incomes for a small minority of privileged capitalists.
   Catholic, 3.
10. The capitalist needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices.
    Catholic, 3.
11. Destitution and pauperism find their largest single cause in the fact of inadequate income.
    Methodist Episcopal, 4.
12. Distribution of the products of industry ought to be such that it can be approved by the Christian conscience.
    Presbyterian, U. S. A., 1.
13. Stewardship of property requires the holder to supervise it for moral and spiritual ends.
    Baptist, Northern, 1, 3.
14. Property, skill and life must be held to account and used for the common good.
    Baptist, Northern, 5, 6.
15. Application of the principle of stewardship to the acquisition and expenditure of wealth.
    United Brethren, 1.
16. All distress due to poverty should be adequately relieved and the social causes of destitution discovered and removed.
    Methodist Episcopal, 2.
17. Wealth must be gained according to the highest ethical standard and held as a social trust.
    Unitarian, 1.
18. Wealth must mean stewardship.
    Unitarian, 3.
19. Christianity requires that adequate provision be made for relief of those who are in want through no fault of their own.
    Presbyterian, U. S. A., 1.
20. The Christian obligation is to use wealth and power as trusts from God.
    Presbyterian, U. S. A., 1, 2.

21. It should be recognized that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.
    Congregational, 2.

22. Abatement and prevention of poverty and the effective relief of suffering and distress.
    United Brethren, 1.

23. Abatement and prevention of poverty.
    Federal Council of Churches, 1, 2.
    Methodist Episcopal, 1.

24. Abolition of poverty.
    Presbyterian, Canada, 1.
    Unitarian, 1.

25. Security must be afforded to every member of society against destitution.
    Baptist, Northern, 5.

26. Abatement of poverty.
    Presbyterian, U. S. A., 1, 2.

27. Those forms of exploitation are especially condemned which in time of national stress and suffering make the few wealthy at the cost of many.
    Universalist, 1.

28. The effect of civil change and revolution has been to divide society into two widely different castes. On the one side there is the party which holds the power because it holds the wealth; which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the state itself. On the other side there is the needy and powerless multitude, sore and suffering, always ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over and the two orders will be brought nearer together.
    Catholic, 1.

29. There is need of a public opinion which shall recognize wealth, talents, and power as trusts held for the common good.
    Unitarian, 2.

30. Among measures deserving consideration are profit sharing and other methods of securing a more just distribution of the returns of industry.
    Society of Friends, 2.

31. Such consideration of the causes of poverty is called for as will lead to their prevention and abatement.
    United Brethren, 2.

32. We are in favor of the nationalization of our natural resources, such as mines, waterpower, fisheries, forests, the means of communication and transportation, and public utilities on which all the people depend.
    Canadian Methodist, 1.

33. Equal brotherhood and equal heirship to the gifts of the Creator are indissolubly united; they stand or fall together. For one part of humanity to claim the right to charge the rest of humanity for the occupation of the face of the earth and for access to its bounties, is the negation of brotherhood and the asseveration of the doctrine of master and slave. Between the raw material as furnished by the

Creator and that material as transformed or transported by labor, there is an essential difference. By that act of transformation the laborer establishes an inalienable right of property in the value he adds thereto. In order to properly balance real values and to overcome the present arrangement whereby men who produce abundance secure only scarcity, while men who raise nothing often secure abundance simply because land has become scarce, the products of industry should never be taxed but only the value of the land so as to remove all temptation to use it for extortion.
Canadian Methodist, 2.

34. It seems clear that the present industrial system is destined to last for a long time in its main outlines; that is to say, private ownership of capital is not likely to be supplanted by a collectivist organization of industry at a date sufficiently near to justify any present action based on the hypothesis of its arrival. This forecast we recognize as not only extremely probable, but as highly desirable; for, other objections apart, socialism would mean bureaucracy, political tyranny, helplessness of the individual as a factor in the ordering of his own life, and general social inefficiency and decadence.
Catholic, 3.

35. The Assembly commends movements now on foot toward giving the workers an equitable share in the wealth jointly produced.
Presbyterian, Canada, 3, 4.

36. We are stewards and not absolute owners of anything we possess.
United Church in Canada, 1.

37. The obligations of wealth should be acknowledged.
Presbyterian, Canada, 1.

38. Men are responsible for the way in which they acquire position, wealth and power and for the way in which they use these.
Presbyterian, U. S., 1.

See also: *Cooperation of Capital and Labor.*

Worth of Personality; Brotherhood

1. Business life under Unitarian principles is a form of social service applied to the production and distribution of usefulness. All concerned in such transactions—the manager, the producer and the consumer—are partners; all have rights and all have corresponding duties.
Unitarian, 3.

2. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance in that they are, or may be, expressions of brotherhood and recognize the right of the worker to full development of personality.
Federal Council of Churches, 5.

3. The highest service which any calling can render is the development of personality in all those who are affected by it. Human exploitation is immoral and socially destructive. There is a spiritual worth in every human being which industry must recognize.
Ethical Culture, 1.

4. Sacredness of life and the supreme worth of personality require that men must always be treated as an end, not as a means.
Presbyterian, U. S. A., 2.

5. In every vocation measures should be encouraged which develop for all workers self-respect, self-control, self-determination, self-consecration in a common purpose to achieve for each the highest values in life.
   Methodist Episcopal, 7.
6. The sacredness of human beings is affirmed as over against the world of things. All the machinery of civilization, its industries, its laws, its institutions, exist for man and not man for machinery.
   Congregational, 1.
7. The teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups.
   Federal Council of Churches, 3.
8. Religion teaches employers that their work-people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, if we listen to right reason and Christian philosophy, but is an honorable employment, enabling a man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels, or to look upon them merely as so much muscle or physical power.
   Catholic, 1.
9. It is for employers who entertain a Christian purpose and who are consciously governed by a Christian standard of dealing with their employes to ascertain what is just and fair in the new demands of labor and to meet those demands before enforcement of them robs concession of any merit.
   Federal Council of Churches, 4.
10. The brotherhood of man demands mutual understanding, goodwill, cooperation and a common incentive in industry.
    Presbyterian, U. S. A., 2.
11. New emphasis should be placed upon the application of Christian principles to the acquisition and use of property.
    Federal Council of Churches, 2.
    Methodist Episcopal, 1.
    United Brethren, 2.
12. The teachings of Jesus summarized in the Golden Rule are the only true guide to the relationships that should be maintained in industrial life. Christian employers have a unique opportunity in the field of industry to make a practical demonstration to the workers of the teachings of the Master through the application of those teachings to industrial relationships. Industry should be made an instrument for aiding men to find the abundant life for which Christianity stands.
    Methodist Episcopal, 7.
13. Sanctity of human life and the supreme worth of human personality must be recognized, irrespective of social distinctions.
    United Brethren, 1.
14. Employes are persons with all the meaning and sacredness of personality; industry must be a fellowship.
    Baptist, Northern, 3, 5.
15. The bond of brotherhood is the fundamental fact and men are called upon to organize all life on that basis.
    Baptist, Northern, 1.
16. Every person is to be regarded as a human being, entitled to a place in society, food, opportunity, full scope for his powers.
    Baptist, Northern, 5.

17. The principles of the gospel must be applied to all industrial relations.
Baptist, Northern, 5.

18. Such a social order as the church advocates can be achieved only by the efforts of men and women who in the spirit of Christ put the common welfare above private gain. The church calls upon every member, clerical and lay, seriously to take part in the study of the complex conditions under which we live and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealing.
Episcopal, 1.

19. Immoderate desire for wealth must be discouraged, and man as the end and standard of industrial activity must be exalted.
Unitarian, 1.

20. Acceptance of the Christian ideal will affect: (a) the motives of industry, (b) the methods, (c) the spirit.
Presbyterian, U. S. A., 2.

21. A reexamination of the Quaker testimony for simplicity in the light of modern conditions may involve for some the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than ameliorative measures for social readjustment; and for all, an avoidance of expenditure which may give rise to envy or unworthy emulation.
Society of Friends, 1.

22. Wealth and opportunity even if widely and equitably distributed will miserably fail to bring about the happy society for which we hope unless all of us, in all walks of life, become animated by less materialistic and more spiritual ideals. These we must have, not abstractly and aloof from our social relations, but guiding our thinking and controlling our use of wealth and power. The diffusion of these ideals is an outstanding task for the Christian church.
Society of Friends, 2.

23. Let us learn how to recognize everyone born into the world as the child of God, as a member of a brotherhood with certain inalienable rights by which he is entitled equally with all others to the gifts of the common Father; let us secure to him the opportunity to procure a livelihood with the assurance that what he sows that shall he also reap; let us make his environment such that the paths of goodness will be easy and the surroundings tend to develop all that is best in him and not the worst, as the present circumstances in many ways do; let men be placed in such relationship that each will try to confer his greatest benefit on all the rest.
Canadian Methodist, 2.

24. Greater justice and equity in all the relations of our industrial life.
Episcopal, 2.

25. The teachings of Jesus demand justice between social groups as well as between individuals.
Methodist Episcopal, 2.

26. All men are brethren, children of one Father. Therefore the law of the family is the law of mankind, a law of cooperation and mutual helpfulness. Any exploitation of man by man, or class by class, for gain, pleasure, or exercise of lordship, is a breach of the primal law of brotherhood.
United Church in Canada, 1.

27. The human soul is the thing of supremest value in the universe, therefore men are of greater worth than property. The worth of any institution is to be gauged solely by its effect on personality.
United Church in Canada, 1.

28. Management must remember that character and human welfare are more important products of industry than bulk of goods or mounting dividends.
United Church in Canada, 1.

29. The General Assembly affirms the sacredness of human personality, and points out that conditions of work must be such as to afford to each worker the opportunity for the highest personal development.
Presbyterian, Canada, 3, 4.

30. The church should emphasize the duty of men to practice the Christian principles of love, justice and truth in all their social relations, economic, industrial or political.
Presbyterian, U. S., 1.

31. The church should emphasize the duty of man toward his fellowmen and toward society with reference to the life that now is as well as to the future life.
Presbyterian, U. S., 1.

32. The church should emphasize the duty of Christian citizens to observe those principles of our religion which require every man to do his share of the world's work, which oppose injustice and tyranny even when entrenched in the usages of our civilization; which lead men to try to maintain themselves in a self-respecting, God-fearing way, this self-maintenance being understood to include a fair return for labor, sufficient to support the man and his family against illness and old age, and one day's rest in seven; which lead to movements to secure childhood against forced labor, and woman against conditions degrading womanhood.
Presbyterian, U. S., 1.

33. Christ's teachings of human brotherhood and the obligations of neighborly love imply the right of all men and women to a living wage, limited hours of work, proper restrictions on child labor, greater share in the profits of industry, better medical care, more parks and playgrounds, opportunities for self-development.
Methodist Episcopal, South, 1.

Prisons, Courts and Machinery of Justice

1. Nowhere else is there a severer test of the loyalty of the church than in the earnestness with which it gives itself to the outcast and criminal classes. The community must be taught to seek not the punishment but the reformation of offenders, and experiments must be tried until the community learns how to reclaim the criminal and prevent crime.
Methodist Episcopal, 4.

2. Equal rights and justice for all men in all stations of life.
Federal Council of Churches, 1, 2.
Methodist Episcopal, 1.
United Brethren, 2.

3. There should be constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible, with kindly segregation for those who are

hopelessly feebleminded. This means that such institutions as jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.
Congregational, 2.

4. It should be possible for every person to secure justice. The methods of our courts in the administration of justice are the scandal of our civilization. The poor man has little standing in court in the face of his rich opponent.
Baptist, Northern, 6.

5. The state which punishes crime is under obligation to remove the causes which make men vicious.
Baptist, Northern, 6.

6. A Christian attitude should be developed on the part of society toward offenders against the law. Christian society must seek reformation of offenders and endeavor to prevent commission of crime by such education as will develop a moral sense in the young.
Presbyterian, U. S. A., 1.

7. There should be the most enlightened and Christian treatment of prisoners.
Episcopal, 2.

8. The proper care of dependents and criminals.
Unitarian, 1.

9. Constructive care of dependents, defectives, delinquents and criminals with the aim of restoring them to normal life wherever possible.
Jewish, 3.

10. A Christian spirit should be developed in the attitude of society toward offenders; it must endeavor to prevent the commission of crimes by furnishing a wholesome environment, and by such educative and corrective measures as will develop moral sense and industrial efficiency in the young.
Presbyterian, Canada, 1.

Race Relations

1. The churches individually must stand and work for equal rights and complete justice for all men of all races in all stations of life.
Unitarian, 1.

2. Our people should exert their influence against intolerance on account of race, color, nationality or creed.
Congregational, 1.

3. Negroes should be fully recognized as Americans and fellow citizens, given equal economic and professional opportunities, increasing participation in all community affairs; a spirit of friendship and cooperation should obtain between the white and colored people, North and South. They should have parks, playgrounds, equal wages for equal work, adequate schools, equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by vigorous measures and penalties.
Federal Council of Churches, 5.

4. The American principle should be put into practice of giving the same protection and rights to all races who share our common life.

Racial discrimination should be eliminated and there should be substituted full brotherly treatment for all races. There should be the fullest cooperation between the churches of various races though of different denominations.
Congregational, 2.

5. All good citizens, North and South, deplore lawlessness in the form of lynching and mob violence in the treatment of Negroes and all unchristian as well as illegal discrimination of race against race. Legislation is needed to remedy these conditions. Much can be accomplished by interracial conferences.
Baptist, Northern, 7.

6. Mob violence in every form is wrong; it is a clearly defined and imperative Christian duty to sustain the civil authorities in the righteous exercise of their powers in seeing that even-handed justice is unfailingly administered according to due and lawful processes.
Episcopal, 3, 4.

7. Federal legislation against lynching is needed.
Jewish, 1, 3.

8. Lynching is declared abhorrent and all who participate in and abet this brutal practice are denounced.
Jewish, 1.

9. In the eyes of the church there is no distinction of race or nation. It deprecates most earnestly all attempts at stirring up racial hatreds, for this, while it hinders the progress of all peoples, and especially the Negro, in the sphere of temporal welfare, places serious obstacles to the advance of religion among them.
Catholic, 2.

10. There should be consideration of the promotion of justice and brotherhood in the relations of the different races in this country and throughout the world.
Unitarian, 2.

11. The assumption of inherent racial superiority by dominant groups around the world is neither supported by science nor justified by ethics. The effort to adjust race relations upon that basis and by the use of force is a denial of Christian principles. To demonstrate that Christian ideas are sufficient to solve the difficult problems of race relations in America is the supreme domestic task before the churches today.
Federal Council of Churches, 8.

12. Affirms unalterable opposition to mob violence in all forms and belief in the enforcement of all law and the impartial administration of justice and the regular and orderly process of the courts against all offenders of whatever race, class or station.
Baptist, Southern, 1.

13. Christ's teachings concerning human brotherhood demand equal justice and opportunity for all persons regardless of race, color or sex.
Methodist Episcopal, South, 1.

Immigration and New Americans

1. The church is deeply concerned that the living conditions of immigrants shall, as soon as possible, approximate American standards. If they are underpaid, poorly housed, or otherwise neglected or exploited, we shall not only fail in their Americanization, but they will drag down

standards of American labor. Effective shop management, in which labor is given its proper responsibility, is difficult when men do not understand each other's speech and represent divergent national labor backgrounds.

Federal Council of Churches, 5.

2. There is much to be done for those who come from other countries to find a home in America. They need education that will enable them to understand our system of government and will prepare them for the duties of citizenship. They need warning against the contagion of influence whose evil results are giving us grave concern. But what they chiefly need is that Christian sympathy which considers in them the possibilities for good rather than the present defects, and, instead of looking upon them with distrust, extends to them the hand of charity.

   Catholic, 2.

3. There should be educational and social equipment to meet the special needs of immigrants, with government information bureaus.

   Congregational, 2.

4. There should be liberal immigration laws and provision for Americanization.

   Jewish, 3.

5. The present discriminatory laws are resented by all intelligent Orientals as humiliating and unchristian. The United States cannot afford to override the principle of essential human equality. No nation can afford to flout and wound the feelings of other nations and peoples. The Federal Council recognizes the need of restriction of all immigration in order to conserve American standards of living and labor. These ends, however, can be secured without resort to race discriminatory legislation.

   Federal Council of Churches, 11.

6. Since the discriminatory clauses in our immigration law are resented by all intelligent Orientals as humiliating and unchristian and since these clauses constitute a serious barrier to international goodwill and to the progress of the Christian movement in those lands the United States should put the Asiatic nations on the quota basis.

   Reformed Presbyterian, 1.

Civil Liberties

1. There should be insistence on constitutional rights and duties, including freedom of speech, of the press and of peaceable assemblage.

   Congregational, 2.

2. There is need for restoration of a liberal spirit on the part of all leaders and movements, in order that freedom of the press and liberty of the platform and other rights of self-determination may continue to be protected for the individual and for society.

   Universalist, 2.

3. Free discussion is the soul of democracy and the guarantee of our liberties. It should therefore be maintained in our churches, colleges, and public platforms, and limited only by mutual self-respect and courtesy.

   Universalist, 1.

4. While liberty must be exercised under the law, and while the will of the majority must prevail, law, however enforced, cannot of itself

command that inner assent through which alone the Christian ideal is realized. All efforts to repress free discussion of social questions are deprecated.
Presbyterian, U. S. A., 2.

5. The tendency on the part of some in authority to limit free discussion of the principles of social justice is to be deplored; no Christian democracy is possible unless based on principles of free assembly, free discussion of national issues, a free press and a free pulpit.
Episcopal, 4.

6. All interference, whether by private citizens or officials, with the exercise of freedom of speech, oral or written, and freedom of assemblage, is abhorrent; the use of private police under the guise of and in the capacity of public administrators of the law is tyrannical and conducive to injustice and violence.
Jewish, 1.

7. Freedom of speech is declared for.
Jewish, 3.

8. Deep concern is expressed over the numerous cases of resort to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.
Federal Council of Churches, 5.

9. The inevitable special restrictions during the war upon speech, assembly, and the press should be removed with the signing of the peace covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy and can be tolerated only in a compelling emergency.
Federal Council of Churches, 5.

Methods of Social Change

1. Orderly and progressive social reconstruction to realize labor's ideals is declared for instead of revolution by violence.
Federal Council of Churches, 3.

2. Advocate consideration of the merits of socialist propaganda.
Unitarian, 2.

3. Class-conscious struggle has no place in an industrial democracy. Dictatorship, either of the privileged or the proletariat, is, like all autocracy, a relic of the past.
Unitarian, 3.

4. While cooperating to the fullest extent possible with the various forms of charity, relief and correction, we recognize that they do not eradicate fundamental causes. We would mobilize the forces of our church against the causes which create misery, disease, accidents, ignorance, crime, and summon all our strength to the establishment of justice, education and social righteousness.
Universalist, 1.

5. We deplore class struggle and declare against all class domination, whether of capital or labor.
Federal Council of Churches, 3.

6. The doctrine of class-conscious struggle is opposed to the Christian ideal. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is new absolutism in the hands of a few men and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.
   Federal Council of Churches, 5.
7. To remedy evils, the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property and maintain that individual possessions should become the common property of all, to be administered by the state. They hold that this means present evils will be set right because each will have his equal share of whatever there is. But their proposals are clearly futile for all practical purposes, and if carried out the workman would be the first to suffer, and they are unjust because they would rob the lawful possessor, bring the state into a sphere not its own and cause complete confusion. It is impossible to reduce human society to a level. There naturally exist among men innumerable differences of the most important kind, compatibility, diligence, health, results of inequality in condition. Such inequality is far from being disadvantageous to individuals or the community.
   Catholic, 1.
8. By far the greater part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others, but a few are imbued with bad principles and are anxious for revolutionary change, whose purpose it is to stir up tumult and bring about a policy of violence. The authority of the state should intervene to restrain these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.
   Catholic, 1.
9. Whatever may be the industrial and social remedies which will commend themselves to the American people, there is one they will never adopt—that is the method of revolution.
   Catholic, 2.
10. Through the ordinary and orderly processes of education, organization and legislation, all social wrongs can be righted. While these processes may at times seem distressingly slow, they will achieve more in the end than violence or revolution.
   Catholic, 2.

See also: *Distribution of Wealth; Poverty; Stewardship*

Rights of the Community

1. Group interests, whether of capital or labor, must always be integrated with the welfare of society as a whole, and society in its turn must insure justice to each group.
   Congregational, 2.
2. Industry is an interest within society and must serve it and must therefore come under the supervision of society and be coordinated with other factors.
   Baptist, Northern, 4, 5.

3. The rights of the public are a paramount consideration in all disputes between capital and labor, and neither party should permanently sacrifice these for any selfish ends.
   Congregational, 1.
4. Full consideration must be given to the rights of the public at all times of disagreement or industrial warfare.
   Unitarian, 1
5. The welfare of the public should take precedence over the interests of any class or classes.
   Jewish, 1.
6. Lawlessness and violence on either side of labor controversies are an invasion of the rights of the people and must be condemned and resisted.
   Federal Council of Churches, 1.
7. To assume that the only rights involved in an industrial dispute are those of capital and labor, is a radical error. The first step toward correcting the evil is to insist that the rights of the community shall prevail and that no individual claim conflicting with those rights shall be valid.
   Catholic, 2.
8. Values created by the community belong to the community.
   Baptist, Northern, 6.
9. We declare all special privilege, not based on useful service to the community, to be violation of the principle of justice, which is the foundation of democracy.
   Canadian Methodist, 1.
10. Any dictatorship is resented by the community. We believe that a free community served by free individuals and by free groups in a brotherly spirit of cooperation can offer to every man a larger share than any other kind of social order which the world knows.
    Congregational, 1.
11. Christ's teachings concerning human brotherhood and the obligations of neighborly love have developed a new conscience which emphasizes the rights and duties of organized society as positively as it does the duties of the individual.
    Methodist Episcopal, South, 1.

Housing and Health

1. The churches must demand the enactment and enforcement of proper building codes. The relation between bad housing and sickness of the body and of the soul is established beyond question.
   Methodist Episcopal, 4.
2. The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water and sanitation, and to encourage home owning by securing a living wage, permanence of employment, cheap transportation to and from work, and by ending the speculative holding of lands in and around cities and towns.
   Federal Council of Churches, 5.
3. Workers must have sufficient income to make home owning possible and continuous employment to make it safe for them to begin buying a home.
   Baptist, Northern, 3.

4. Every family should be insured adequate housing at reasonable rates, and home owning should be encouraged.
   Baptist, Northern, 3, 5.
5. Every life is entitled to a sanitary home and pure air and water.
   Baptist, Northern, 1, 6.
6. Unsanitary dwellings should be removed, and congestion of population relieved or prevented so that there may be a proper physical basis for Christian family life.
   Presbyterian, U. S. A., 1.
7. There should be proper housing for working people, secured through government regulation when necessary.
   Jewish, 3.
8. Housing projects for war workers which have been completed or almost completed by the government of the United States have cost some forty million dollars and are found in eleven cities. While the federal government cannot continue this work in time of peace the example and precedent that it has set and the experience and knowledge that it has developed should not be neglected and lost. Great cities in which congestion and other forms of bad housing are disgracefully apparent ought to take up and continue the work.
   Catholic, 3.
9. Health conservation measures should include: careful instruction in sex hygiene, home building, abundant and wholesome recreation facilities, and education for leisure.
   Congregational, 2.
10. Workers should be protected from dangerous machinery, occupational disease, and mining disasters.
    Unitarian, 1.
11. Workers should be protected from dangerous machinery, occupational diseases, and mortality.
    Federal Council of Churches, 1, 2.
    Methodist Episcopal, 1.
    United Brethren, 2.
12. Every effort should be made to supply wage earners and their families with specialized medical care through the development of group medicine. Free medical care should be given only to those who cannot afford to pay.
    Catholic, 3.
13. There is no need to emphasize here the importance of safety and sanitation in work places, as this is pretty generally recognized by legislation. What is required is better administration and enforcement of such laws everywhere.
    Catholic, 3.
14. All preventable diseases must be prevented by spreading the knowledge of sanitation and by enforcing individual responsibility for the health of the community.
    Methodist Episcopal, 2.
15. There should be every possible safeguard for health and security.
    Methodist Episcopal, 7.
16. Work should be done under proper conditions with respect to health.
    Baptist, Northern, 1.

17. Industrial conditions should be regulated to give workers a safe and sanitary working environment.
    Jewish, 3.
18. Health should be conserved.
    Congregational, 2.
    Federal Council of Churches, 2.
    Methodist Episcopal, 1.
    United Brethren, 2.
19. Attention is called to the closed or "company town" as a menace to democracy in that the citizens are in danger of being robbed of freedom of political action and of power to demand proper sanitary, educational and social conditions for themselves and their children.
    Canadian Methodist, 1.
20. The Assembly warmly commends movements now on foot for providing in every office and factory those comforts and conveniences that will safeguard the health and brighten the lives of employes while at their work.
    Presbyterian, Canada, 3, 4.
21. Provision for proper housing.
    Presbyterian, Canada, 1.
    Unitarian, 1.
    United Brethren, 2.
22. Adequate protection of working people from dangerous machinery and objectionable conditions of labor, and from occupational disease.
    Presbyterian, Canada, 1.

Cooperative Movement

1. Organization of consumers' cooperatives should be encouraged in order to further more equitable distribution of the essentials of life.
    Congregational, 2.
2. More important and effective than any government regulation of prices would be the establishment of cooperative stores. The enormous toll taken from industry by the middleman is not fully realized. The obvious and direct means of reducing this and abolishing unnecessary middlemen is the operation of wholesale and retail mercantile concerns under the ownership and management of the consumer. In addition to reducing the cost of living, the cooperative store would train our working people and consumers in habits of saving, in careful expenditure, in business methods, and in the capacity for cooperation.
    Catholic, 3.
3. Attention is called to the remarkable and unchallenged success of the cooperative stores, factories, and steamship lines of England and Scotland, as great examples of democracy in industry.
    Canadian Methodist, 1.

International Relations

1. (The following lengthy excerpt is given in direct quotation because of the unusual character of the statement.)

    "War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist

on the fulfilment of pledges made to the dead and assert our Christian ideals for the living. . . . The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America should lead the way. The nation and the church can do now what they may never be able to do again. We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our church must do its full share to mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end. We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put on the war profiteer as is put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us. . . . We urge the President of the United States to summon another conference of the nations for the more drastic reduction of armaments. We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid. We call upon all our people to support for public office men pledged to secure these ends. . . . We propose that our church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen, authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore."

Methodist Episcopal, 8.

2. Military armaments should be abolished by all nations except for an internal police force. A permanent association of the nations for world peace and goodwill is called for; also the outlawry of war, and the settling of all differences between nations by conference, arbitration, or by an international court. The Church of Christ, as an institution, should not be used as an instrument or an agency in the support of war.

   Congregational, 2.

3. The bishops of the Methodist Episcopal Church began their semi-annual session at Atlantic City on the afternoon of Armistice Day. They share with all others in the United States and the world, a sense of the profound significance of this day. . . . On Armistice Day the horror, futility, unreasonableness and brutality of war are brought before us afresh. It must never happen again.

   Methodist Episcopal, 9.

4. The organization of political and social life everywhere should be upon the basis of the welfare of all instead of privilege for the few. Here, and here only, lies release from the military heritage of the past, and from the present economic causes of war. This program means the

broadening of brotherhood; the substitution of service for reward; the discovery of the spiritual values of labor; a policy of freedom in speech, press, conference and international contact; toleration and cooperation in religious, economic and social organization.
Methodist Episcopal, 6.

5. Declaration for international peace.
Presbyterian, Canada, 1.
Unitarian, 1.

6. The synod records its approval of participation on the part of the United States in the establishment of the World Court after the plan suggested by the late President Harding and as advocated by President Coolidge.
Episcopal, 5.

7. Movement endorsed for the observance of the Sunday before Armistice Day as mobilization day for world peace and world justice.
Jewish, 2.

8. Nationalism and internationalism are not mutually exclusive terms; patriotism and the love of other nations and races are complementary; and the processes employed by and within the nation to secure justice, peace and stability must be employed in an ever-increasing measure in the intercourse between nations; the arbitrament of arms yields in ever larger degree to the arbitrament of reason, of law and of Christian love; to this end Christian citizens are pledged, as such, to exert every effort through the establishment of some effective agency to further justice and goodwill in their own country and in the commonwealth of nations. While these fundamental principles are held, it is nevertheless recognized that sin is still in the world and that nations might be unwarrantably incited to attack and invade our nation and, therefore, in accordance with the teachings of Article XVI of the Augsburg Confession and Article I of the Constitution of the United States, it is held that Christians may engage in just wars and act as soldiers.
Lutheran, 1.

9. The present economic system stands revealed as one of the roots of the war. . . . The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change. . . . No greater step can be taken toward the Christianization of the world than to make supreme in the high places of international affairs the ideals of justice, mercy and brotherhood for which Christ died. Therefore, the League of Nations is favored and a Tribunal of International Justice, as the organized conscience of the League and the voice of civilization, whose verdicts shall be enforced by the pledged honor of the nations of the League to enact a decree of non-intercourse upon any nation refusing to obey the behests of the court. International police force is proposed.
Canadian Methodist, 3.

10. International warfare and the Gospel of Love and Brotherhood, which we profess, are incompatible. The methods used and the passions aroused by war both outrage Christ's conception of a Kingdom of God in which men shall trust, love and forgive one another. Support pledged to every movement which looks toward an organization of the nations for the elimination and outlawry of war and to create the spirit of international goodwill. "We furthermore declare that we

will not, as a Christian church, ever again bless or sanction war. We make this declaration of abstention as a Christian communion and do not intend it to bind individuals unless and until they accept it personally. We do mean it to commit our church to the fundamental proposition that to support war is to deny the Gospel we profess to believe.''

Evangelical Synod, 1.

11. Full participation by the United States in the World Court advocated.
Episcopal, 6.
Congregational, 3.

12. Sincere approval of the Peace Pact of Paris.
Baptist, Northern, 8.
Presbyterian, U. S., 2.
Reformed Church in America, 1.
Reformed Presbyterian, 1.
Episcopal, 7.

13. (Condensation of ''International Ideals of the Churches.'')
Nations no less than individuals are subject to God's immutable moral laws; nations achieve true welfare, greatness and honor only through just dealing and unselfish service; nations that regard themselves as Christian have special international obligations; the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race; Christian patriotism demands the practice of goodwill between nations; international policies should secure equal justice for all races; all nations should associate themselves permanently for world peace and goodwill; international law should be developed, and the universal use of international courts of justice and boards of arbitration; there should be a sweeping reduction of armaments by all nations; and a warless world.
Federal Council of Churches, 6.

14. Narrow nationalism must be overthrown. Patriotism must be Christianized. International policies must subordinate a nation's economic and financial interests to the welfare of all mankind.
Federal Council of Churches, 11.

15. The Peace Pact of Paris has epoch-making significance for the moral and spiritual life of mankind. The pastors of the churches should lead in the creation of the public opinion which is the indispensable condition of achieving the goal.
Federal Council of Churches, 9.

16. The real significance and potential benefits of the Pact of Paris will depend entirely on the sincerity and seriousness with which the nations accept its spirit and proceed to give reality to its far-reaching commitment. There must be developed those attitudes of mind and heart toward other peoples and those concrete procedures and practices in our international relations which shall make good the promises of this World Covenant of Peace.
Federal Council of Churches, 10.

17. The ratification of the Pact by the United States Senate and by the fourteen other signatory powers is the most important undertaking before the world, incomparably the most important. . . .

In the renunciation of war as an instrument of national policy the Federal Council recognizes a great step toward the realization of the

Christian ideal of a society in which all human relations shall be organized on the principle of brotherly love. War is the major obstacle to the realization of the Christian ideal, and the effort to end war is a paramount duty of Christians. While any substantial reduction of armaments can be expected only by international agreements, any material increase of the United States navy at this time would be inconsistent with the spirit and purpose of the General Pact of Paris and would tend to nullify its influence in producing mutual confidence among the nations.

Federal Council of Churches, 11.

18. The great nations are entering upon an era of intense industrial and economic development and inevitable competition. Conflicting interests will arise at many points and national passions will be aroused. That these may not result in war, as hitherto has often been the case, the nations need to develop with all possible speed the agencies and procedures essential to the peaceful settlement of these disputes on the basis of justice and goodwill.

The Council welcomes the recent statement of Secretary Kellogg that "it behooves the government steadily to develop and codify in the form of treaties the great principles of conciliation and arbitration. These point steadily to the peaceful way."

International law should be rapidly developed and made explicit and binding by general treaties as promptly as possible and whenever controversies between nations come within the scope of already established law the United States and all nations should accept the jurisdiction of the appropriate tribunals.

Federal Council of Churches, 11.

19. If a government feels compelled to make enormous military preparations in order to assure, as it believes, national security, that very process tends to create not only suspicion among the nations, but also a sense of insecurity on the part of the very nations that arm. The whole system is wrong psychologically and practically, as well as ethically.

Real security rests far more on just and friendly dealing and policies than on military and naval preparations, however great.

Federal Council of Churches, 11.

20. Any dispute arising out of the interpretation and application of the Monroe Doctrine as between the American Republics should be settled only in accordance with the pledges of the Pact of Paris.

Federal Council of Churches, 11.

21. Any program of wartime conscription should be put into force only by act of Congress with reference to a specific emergency.

If at any time human life is subjected to conscription, material resources should be conscripted with equal thoroughness and vigor.

Federal Council of Churches, 14.

22. It is suggested that, so far as possible, officers and members of the Board (Evangelism and Social Service) cooperate with the Society of the League of Nations in Canada, whose aim is to establish and strengthen in the Dominion the informed goodwill upon which the League depends for its existence and usefulness.

United Church of Canada, 2.

23. Military training in high schools and compulsory military training in colleges condemned; also advertising military training camps by government postmarks on mail matter.
Methodist Episcopal, 10.

24. War should be made a public crime under the law of nations.
Methodist Episcopal, 10.

25. Church agencies must not be used to prepare for war but they shall be used to prepare for peace.
Methodist Episcopal, 10.

26. The President is urged to prepare for an international conference to secure more drastic reductions in armaments.
Methodist Episcopal, 10.

27. Diplomacy should be used instead of military intervention; the rights of small nations must be regarded as sacred.
Methodist Episcopal, 10.

28. Members are urged to exert themselves to secure the participation of their respective governments in a World Court and in an effective association of nations.
Methodist Episcopal, 10. Baptist, 7.

29. Kellogg Peace Pact approved, recourse to war condemned and support pledged to the government in the renunciation of war and in the effort to maintain permanent international peace.
Baptist, Southern, 1.

30. Clergy and laymen urged to assist in building public opinion for international friendship.
Reformed Church in America, 1.

31. Church schools and pulpit should conduct systematic education for peace, promoting friendly interest in others, appreciation of their ability and contributions, respect for rights, property and opinions of others, Christian patriotism.
Reformed Church in the U. S., 1.

32. Function of the church is purely spiritual. Therefore the church should never again bless a war or be used as an instrument in the promotion of war.
Presbyterian, U. S., 2.

33. The church should endeavor, as part of its spiritual mission, to write the principles of the Pact of Paris in the hearts of its people.
Presbyterian, U. S., 2.

34. General Assembly records its deep gratification in the formulation of the Peace Pact and consecrates itself to the task of molding the hearts and minds of men that they may loyally support the ideals therein expressed; the Christian church should renounce war as an instrument of national policy and set itself to create the will to peace; should continue to preach without ceasing the fatherhood of God, the brotherhood of all men everywhere, the sacredness before God of the individual human life as the greatest preventive of war.
Presbyterian, U. S. A., 3.

35. The sooner the United States joins the League of Nations the better it will be for the world.
Congregational, 3.

36. Christ's teachings concerning human brotherhood and the obligations of brotherly love demand physical and spiritual disarmament, the

abolition of aggressive war, and the adoption of peaceful methods to settle international disputes.
Methodist Episcopal, South, 1.

37. The United States is under obligation to the extent of her power, to prevent another war.
Methodist Episcopal, South, 1.

38. The United States should cooperate with the League of Nations in setting up agencies and in promoting plans for the maintenance of world peace.
Methodist Episcopal, South, 1.

39. Ministers are urged to preach the gospel of peace, justice and human brotherhood.
Methodist Episcopal, South, 1.

40. War is contrary to the spirit of the Prince of Peace; all possible encouragement should be given to all methods of promoting universal peace.
Reformed Church in the U. S., 1.

41. Modern war is contrary to the spirit of the Prince of Peace.
Baptist, Northern, 8.

42. Compulsory military training in schools and colleges contributes to militarism and imbues the youth of the country with the ideas of the inevitability of war and reliance on force to achieve national ends.
Baptist, Northern, 8.

43. The Conference warmly commends the Levinson-Borah plan for the outlawry of war.
Jewish, 6.

44. The Conference favors the institution of a popular referendum as an indispensable preliminary to any declaration of war by Congress.
Jewish, 6.

45. The Conference protests against the militarization of our schools as undesirable and as subversive to the promotion of peace and goodwill which have characterized our American tradition.
Jewish, 7.

46. The entrance of the United States into the World Court is an essential agency in the fulfilment of the pledge made in the Pact of Paris.
Reformed Presbyterian, 1.

47. Congress is asked not to insist on the policy of "capacity to pay" the war debts, but to modify the demands of the United States in the interest of international goodwill and friendship and in the interest of the toiling masses of Europe.
Reformed Presbyterian, 1.

48. The government should abandon the policy of armed intervention on its own authority for the protection of the lives, property and interests of its nationals abroad and should substitute non-violent measures collectively administered.
Reformed Presbyterian, 1.

49. The Conference urges the speedy adherence of the United States to the World Court.
Jewish, 6.

See also: *Immigration and New Americans*

Agriculture

1. The Assembly calls attention to the evils and social injustice which are caused or accentuated by the system of land tenure; speculation in farm lands has contributed to the demoralization of rural life, and land speculation in cities has contributed to the congestion of population, the evils of high rents and the high cost of living; vast values created by the community ought not to go into the pockets of individuals.
   Presbyterian, Canada, 2.
2. The system of land tenure should be such that it will insure personal freedom and economic encouragement to the farmer and protect society by efficient production and conservation of fertility.
   Congregational, 2.
3. The cost of distribution from farmer to consumer should be lowered as much as possible.
   Congregational, 2.
4. Cooperative buying and selling should be encouraged.
   Congregational, 2.
5. Vocational and general education should be available to all those living on farms.
   Congregational, 2.
6. The farmer should have adequate social institutions, including the church, the school, the library, facilities for recreation, good local government and the best possible farm home.
   Congregational, 2.
7. Organized rural communities, which are thoroughly democratic, completely cooperative and concerned for the common welfare, should be developed.
   Congregational, 2.
8. There should be the fullest possible degree of friendly cooperation between rural and city workers.
   Congregational, 2.

INDEX OF PRONOUNCEMENTS

UNITED STATES:

PROTESTANT

BAPTIST, NORTHERN

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2. A State Organization for Social Service. American Baptist Publication Society, Phliadelphia, 1915. (Social Creed.)
3. A Christian Industrial Program. Social Service Committee, Northern Baptist Convention, Philadelphia, 1921.
4. A Social Service Program. American Baptist Publication Society, Philadelphia.
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6. Social Justice, American Baptist Publication Society, Philadelphia.

7. Report of Committee on Resolutions, Northern Baptist Convention, 1922.
8. Resolutions, Northern Baptist Convention, 1929.

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2. Book of Discipline, quadrennium 1925-1929.

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2. Statement of Social Ideals. National Council of Congregational Churches, 1925.
3. Resolutions, National Council of Congregational Churches, 1929.

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2. Proceedings, General Convention of the Protestant Episcopal Church, 1916.
3. Proceedings, General Convention of the Protestant Episcopal Church, 1919.
4. Proceedings, General Convention of the Protestant Episcopal Church, 1922.
5. Resolutions adopted by Eleventh Annual Synod of the Episcopal Province of New York and New Jersey, November, 1925.
6. Proceedings, General Convention of the Protestant Episcopal Church, 1925.
7. Proceedings, General Convention of the Protestant Episcopal Church, 1928.

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1. Social Pronouncements of the Evangelical Synod, 1925.

LUTHERAN

1. Fourth Biennial Convention, 1924.

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1. Social Creed, 1908 (See Social Ideals of the Churches, pages 122-3)
2. Statement, General Conference, 1912.
3. Episcopal Address, 1912.
4. Statement, General Conference, 1916.
5. Episcopal Address, 1919.
6. Episcopal Address, 1922.
7. Statement, General Conference, 1924.

8. Statement on War, General Conference, 1924.
9. Proclamation of Board of Bishops, 1924.
10. Resolutions adopted by General Conference, 1928.
11. Statement of Social Ideals (based upon Congregational, No. 2) adopted by General Conference, 1928.

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1. Report adopted by General Assembly, 1914.
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2. The Christian Spirit in Industrial Relations. Board of Home Missions, 1922.
3. Resolution, General Assembly, 1929.

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1. Resolution adopted by General Synod, 1929.

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1. Resolutions adopted by General Synod, 1929.
2. Statement of Social Ideals, 1926 (Identical with Congregational, 2).

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1. Statement adopted by Synod, 1929.

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1. Message from the Social Order Committee, Philadelphia Yearly Meeting, 1918.
2. Statement by the Social Order Committee, Philadelphia Yearly Meeting, 1921.

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1. Official Report of the Proceedings of the Twenty-fourth Meeting of the General Conference of Unitarian and Other Churches, 1911.
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8. The Crusade of the Churches for Applied Brotherhood in Race Relations, adopted by the Quadrennial Meeting of the Federal Council, December, 1924.
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10. Resolution passed by the Administrative Committee of the Federal Council, September 28, 1928.
11. A Declaration of Policy on World Peace, by the Quadrennial Meeting of the Federal Council, December, 1928.
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13. Resolution adopted by the Administrative Committee of the Federal Council of Churches, April, 1929.
14. Resolution adopted by the Administrative Committee of the Federal Council of Churches, June, 1929.

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3. Social Unrest. Statement adopted by the General Assembly of the Presbyterian Church in Canada, 1919.
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* Statements here attributed to the Canadian Methodist and Presbyterian Churches were adopted by those bodies before their union with other church bodies to form the United Church of Canada.

CHAPTER VII

GENERAL SOCIAL AGENCIES

THIS chapter is devoted to presenting information about nonreligious agencies which the churches may use as social resources.

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Annotated List

I. CHILD WELFARE

American Child Health Association
370 Seventh Avenue, New York City.

Has as its purpose the saving of life, the prevention of disease and the promotion of the health and development of children of all ages.

Child Study Association of America, Inc.
54 West 74th Street, New York City.

Studies child problems in order to make parenthood more intelligent and efficient, and acts as clearing house for information.

Child Welfare League of America
130 East 22nd Street, New York City.

An association of child-caring agencies and institutions in the United States and Canada dealing with dependent and neglected children.

Children's Bureau, U. S. Department of Labor
Washington, D. C.

Investigates and reports upon all matters pertaining to the welfare of children, especially questions of infant mortality, birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment and legislation affecting children in the several states and territories.

Children's Fund of Michigan
51 West Warren Avenue, Detroit, Mich.

A trust fund of $10,000,000 established in April, 1929, by Senator Couzens of Michigan "to be used to promote the health, welfare, happiness, and development of the children of Michigan, primarily, and elsewhere in the world"; principal and income to be expended within twenty-five years.

Commonwealth Fund
(See Social, Economic and Governmental Research)

Milbank Memorial Fund
49 Wall Street, New York City.

Seeks to improve the physical, mental and moral condition of humanity, and generally to advance charitable and benevolent objects; emphasizes child welfare and public health work, including mental hygiene.

National Child Labor Committee
(See Economic and Industrial Relations, and Labor Legislation)

National Child Welfare Association
70 Fifth Avenue, New York City.

In cooperation with other organizations prepares and disseminates educational material in the form of posters, books, charts, slides, etc., in order to build wholesome character in the children of America.

II. Civic Education and Social Betterment

Academy of Political Science
409 Fayerweather Hall, Columbia University, New York City.

Founded in 1880; composed of men and women interested in political, economic and social questions; strictly non-partisan; publishes **Political Science Quarterly** and annual **Proceedings** of the Academy.

American Academy of Political and Social Science
3622 Locust Street, Philadelphia, Pa.

Provides a national forum for the discussion of political and social problems; seeks to secure and present reliable information and to assist the public in forming intelligent and accurate opinion; maintains a bureau of information; publishes the **Annals of the American Academy of Political and Social Science,** bi-monthly.

American Civic Association
905 Union Trust Building, Washington, D. C.

Promotes town and neighborhood improvement, preservation of national parks, etc.

American Civil Liberties Union
100 Fifth Avenue, New York City.

Works to secure and maintain throughout the United States the rights of free speech, free press and freedom of assemblage; makes investigations and aids in the defense of persons considered to have been unfairly deprived of civil liberty.

American Sociological Society
58th Street and Ellis Avenue, Chicago, Illinois.

Encourages sociological research and discussion, and cooperation among persons engaged in the scientific study of society; publishes bi-monthly **The American Journal of Sociology.**

Carnegie Foundation for the Advancement of Teaching
522 Fifth Avenue, New York City.

Provides for retiring allowances for university and college professors and conducts educational inquiries.

Church and Drama Association
105 East 22nd Street, New York City.

Seeks a wider appreciation of dramatic art as a creative force; its employment in pursuit of social and spiritual culture; public support for worthy drama, stressing its educational power.

Harmon Foundation, Inc.
140 Nassau Street, New York City.

Seeks through application of business methods to promote self-help and efficiency in educational and philanthropic work particularly in the fields of student aid and acquisition of space for playgrounds; studies conditions and makes experiments in procedure and administration.

National Board of Review of Motion Pictures
70 Fifth Avenue, New York City.

An extra-legal organization co-operating with producers and city officials in review and regulation of motion pictures, and with organizations, individuals and groups in the extension of the use of worthwhile motion pictures inside the theatre and out; maintains voluntary reviewing committees.

National Civil Service Reform League
521 Fifth Avenue, New York City.

Works to establish in the Civil Service a system of appointment, promotion and tenure based on merit.

National Congress of Parents and Teachers
1201 Sixteenth Street, N. W., Washington, D. C.

Seeks to bring home and school into closer relations for the benefit of the child, to secure legislation for the establishment of juvenile courts, to interest men and women in working for better conditions in the schools and in the whole community.

National Education Association
1201 Sixteenth Street, N. W., Washington, D. C.

A voluntary association of teachers which seeks to elevate the character of the teaching profession, advance the interests of the profession and promote the cause of education in the United States.

National Housing Association
105 East 22nd Street, New York City.

Works to improve housing conditions, urban, suburban and rural, in every practicable way; acts as a clearing house of information regarding housing improvement.

National Information Bureau, Inc.
215 Fourth Avenue, New York City.

Investigates national social, civic and philanthropic agencies soliciting funds from the public.

National Institute of Public Administration—Bureau of Municipal Research
261 Broadway, New York City.

Organized to train men and women for public service and to improve standards of government administration.

National League of Women Voters
532 Seventeenth Street, N. W., Washington, D. C.

Organized to promote education in citizenship, efficiency in government, needed legislation, and international cooperation to prevent war; nonpartisan politically; state organizations in 45 states.

National Parks Association, Inc.
1512 H Street, N. W., Washington, D. C.

Furnishes civilian cooperation with the National Park Service of the federal Department of the Interior.

National Popular Government League
637 Munsey Building, Washington, D. C.

Promotes constitutional and legislative measures to increase efficiency of representative government; interested in the electric power issue.

National Safety Council; Education Section
1 Park Avenue, New York City.

Promotes education in safety measures, particularly in public schools.

National Society of Penal Information, Inc.
114 East 30th Street, New York City.

Collects and interprets facts regarding penal institutions; organizes and promotes efforts to introduce improved methods of dealing with crime, prisons and the administration of criminal justice.

III. Conferences and Professional Organizations of Social Workers

American Association of Social Workers
130 East 22nd Street, New York City.

An organization of professional social workers engaged in promoting professional standards; encourages adequate training; disseminates information concerning social work as a profession; and conducts vocational research.

American Country Life Association
105 East 22nd Street, New York City.

Seeks to improve rural conditions through conferences, publicity and coordination of rural social agencies.

Canadian Association of Social Workers
Forum Building, 1421 Atwater Avenue, Montreal, P. Q., Canada

A national organization of social workers and local social work agencies.

National Community Center Association
403 Fayerweather Hall, Columbia University, New York City.

Conducts studies and maintains a clearing house and bureau of information on community organization problems; conducts an annual conference in conjunction with the American Sociological Society.

National Conference of Social Work
277 East Long Street, Columbus, Ohio.

General professional association of persons and organizations in the United States and Canada engaged in all branches of humanitarian endeavor; conducts an annual conference and publishes a volume of proceedings.

National Federation of Settlements
184 Eldridge Street, New York City.

Consulting body of settlement

workers to reinforce all phases of federated action among neighborhood agencies.

Social Service Council of Canada

309 Metropolitan Building, 44 Victoria Street, Toronto 2, Canada.

A federation of twenty-three service organizations throughout the Dominion; publishes, with the cooperation of the Canadian Association of Social Workers, a monthly bulletin of social work entitled **Social Welfare**; maintains free library service.

IV. ECONOMIC AND INDUSTRIAL RELATIONS, AND LABOR LEGISLATION

American Association for Labor Legislation

131 East 23rd Street, New York City.

Investigates conditions with regard to labor legislation and disseminates information secured; drafts and promotes legislation to advance safety and health and general employment, and promotes their efficient enforcement.

Cooperative League of the United States of America, Inc.

167 West 12th Street, New York City.

Seeks to stimulate and coordinate consumers' cooperative movements throughout the country.

Industrial Relations Counselors, Inc.

165 Broadway, New York City.

Conducts research in the general field of human relations in industry; maintains a consulting service on a cost basis, principally for industrial corporations; maintains an information service concerning activities in industrial relations and personnel administration; cooperates with other research agencies; aims at a complete analysis of human relations in all branches of the client company, including wages, hours, employment procedure, administration, and accident prevention. Findings confidential.

Labor Bureau, Inc.

2 West 43rd Street, New York City.

Serves, on a professional basis, trade unions and liberal organizations in research in economic and industrial problems affecting employment and wage conditions; publishes monthly newsletter, **Facts for Workers**, which treats of industrial matters from the labor point of view.

League for Industrial Democracy, Inc.

112 East 19th Street, New York City.

Promotes education for a new social order based on production for use and not for profit; conducts conferences and produces pamphlet literature with a view to advancing its ideal.

National Child Labor Committee
215 Fourth Avenue, New York City.

Works to improve child labor legislation; advises on legal administration; conducts investigations in local communities; and furnishes information concerning industrial labor of children.

National Consumers League
156 Fifth Avenue, New York City.

Endeavors through investigation, education and legislation to promote enlightened standards for workers and honest products for all.

Russell Sage Foundation
(See Social, Economic and Governmental Research)

Women's Bureau, U. S. Department of Labor
(See Social, Economic and Governmental Research)

V. Foreign-Born, Immigration and Racial Groups

Commission on Interracial Cooperation
409 Palmer Building, Atlanta, Ga.

Seeks through joint action by members of the two races to promote goodwill and cooperation between whites and Negroes.

Foreign Language Information Service
222 Fourth Avenue, New York City.

Interprets America to the immigrant and the immigrant to America through releases to newspapers of various languages; advises individual immigrants.

Indian Defense Association, Inc.
37 Bliss Building, Washington, D. C.

Seeks to secure to the American Indian just treatment from the government and people of the United States and to promote his welfare.

Indian Rights Association, Inc.
995 Drexel Building, Philadelphia, Pa.

Works for the spiritual, moral and material welfare of the American Indians, and the procurement and protection of their legal, political and civil rights.

National Association for the Advancement of Colored People
69 Fifth Avenue, New York City.

Aims to promote equality of opportunity and to insure equal protection of the laws for colored citizens of the United States; carries on educational and protective work.

National Indian Association, Inc.
Room 1113, 156 Fifth Avenue, New York City.

Conducts undenominational pioneer religious, educational and industrial work among unevangelized groups of American Indians.

National Urban League
17 Madison Avenue, New York City.

Promotes coordination and cooperation of social agencies working with Negroes; recruits and trains Negro social workers; investigates conditions of city life as a basis for practical work.

VI. HEALTH

American Child Health Association

(See Child Welfare)

American Hospital Association
18 East Division Street, Chicago, Illinois.

Seeks to promote efficiency of hospitals through study of hospital management.

American Public Health Association
370 Seventh Avenue, New York City.

Seeks to improve the efficiency of official health work and to promote health legislation and public health generally.

American Red Cross (National)
Seventeenth and D Streets, N. W., Washington, D. C.

Relieves suffering in wartime; carries on national and international relief in time of peace; mitigates suffering consequent on great calamities; promotes measures of humanity and welfare.

American Society for the Control of Cancer, Inc.
25 West 43rd Street, New York City.

Conducts research and disseminates information concerning symptoms, diagnosis, prevention and treatment of cancer.

Laura Spelman Rockefeller Memorial (now absorbed by the Rockefeller Foundation)

Metropolitan Life Insurance Company; Welfare Division
1 Madison Avenue, New York City.

Works to improve health conditions among its 26 million policyholders through visiting nurse service and health education.

National Committee for Mental Hygiene

(See Mental and Social Hygiene)

National Health Council
370 Seventh Avenue, New York City.

Coordinates activities and services of national voluntary health agencies and seeks improvement of health work throughout the country; maintains the National Health Library.

National Organization for Public Health Nursing
370 Seventh Avenue, New York City.

Conducts an advisory service regarding public health nursing, developing standards in education, administrative policy and technical procedure.

National Society for the Prevention of Blindness, Inc.
370 Seventh Avenue, New York City.

Studies the causes of blindness and advocates measures to remove them.

National Tuberculosis Association, Inc.
370 Seventh Avenue, New York City.

Voluntary organization of physicians and laymen for study and research in prevention and treatment of tuberculosis.

VII. International Relations

American Peace Society
20 Jackson Place, Washington, D. C.

Promotes international peace by urging adoption of conciliatory and judicial methods in adjustment of differences.

Carnegie Endowment for International Peace
2 Jackson Place, N. W., Washington, D. C.

Promotes scientific investigation of causes of war and methods to prevent it; seeks to further the development of international law and a better understanding of international rights and duties.

Council on Foreign Relations, Inc.
25 West 43rd Street, New York City.

Provides a continuous conference on the international aspects of America's political, economic and financial problems; publishes **Foreign Affairs** quarterly.

Foreign Policy Association, Inc.
18 East 41st Street, New York City.

Stands for a liberal and constructive American foreign policy, to be developed through impartial discussion of international questions; conducts extensive researches and publishes an **Information Service**; conducts periodic luncheon conferences for the discussion of international questions.

Institute of Pacific Relations
Honolulu, Hawaii

Studies "the conditions of the Pacific peoples, with a view to the improvement of their mutual relations"; stimulates research into Pacific problems; publishes studies and research findings as bases for the discussion of Pacific problems; holds a biennial convention of groups selected by national councils with a view to the presentation of technical and expert information and of racial and national points of view.

League of Nations Association, Inc.
6 East 39th Street, New York City.

Cultivates public opinion favoring America's entry into the League of Nations; supplies factual information about the League of Nations, World

Court and the International Labor Office in an effort to give Americans a picture of their effectiveness; furnishes speakers, literature, films, slides, etc.

National Committee on American-Japanese Relations
289 Fourth Avenue, New York City.

Cultivates an informed public opinion in regard to Japan and carries on a general program of education with reference to American-Japanese relations.

National Council for the Prevention of War
532 Seventeenth Street, N. W., Washington, D. C.

Works for progressive world organization, world-wide reduction of armaments by international agreement, and world-wide education for peace.

Women's International League for Peace and Freedom
522 Seventeenth Street, Washington, D. C.

Aims to bring women together in opposition to war and to further world organization for social, political and economic cooperation.

World Peace Foundation
40 Mount Vernon Street, Boston, Massachusetts.

Publishes pamphlets and documented brochures on international questions; conducts information service; is American agent for publications of the League of Nations, International Labor Office, and Permanent Court of International Justice.

VIII. MENTAL AND SOCIAL HYGIENE

American Social Hygiene Association, Inc.
370 Seventh Avenue, New York City.

Seeks to acquire and diffuse knowledge for promoting social health; advocates the highest standards of private and public morality; issues **Journal of Social Hygiene.**

National Committee for Mental Hygiene
370 Seventh Avenue, New York City.

Works for conservation of mental health, reduction and prevention of mental and nervous disorders and defects, improved care and treatment of sufferers from mental disease; issues **Mental Hygiene** quarterly.

IX. PROHIBITION AND TEMPERANCE

Anti-Saloon League
Administrative Office, Bliss Building, Washington, D. C.; Educational Office, Driscoll Hotel, Washington, D. C.; Publications Office, Westerville, Ohio.

Seeks the extermination of the beverage liquor traffic, with emphasis on the crystallization of sentiment into conduct or law; publishes **American Issue.**

Intercollegiate Prohibition Association
Driscoll Hotel, Washington, D. C.

Enlists and educates students in colleges and universities in the cause of prohibition and general temperance.

National Woman's Christian Temperance Union
1730 Chicago Avenue, Evanston, Illinois.

Carries on a general program of education for temperance, law observance and law enforcement, with especial reference to prohibition; is interested as well in child welfare, social morality, international relations, Christian citizenship, Americanization and kindred subjects.

World League Against Alcoholism
Driscoll Hotel, Washington, D. C.

A movement to attain by means of education and legislation the total suppression of alcoholism throughout the world.

X. Recreation and Scouting

Boy Scouts of America, Inc.
2 Park Avenue, New York City.

Promotes character-building, education and citizenship through directed recreation for boys of twelve years and over.

Boys' Club Federation, Inc.
420 Lexington Avenue, New York City.

Organizes and promotes boys' clubs, supplying workers and literature and giving practical cooperation in building campaigns, etc.

Camp Fire Girls, Inc.
41 Union Square, New York City.

Offers a many-sided program for training and development of girls.

Girl Scouts, Inc.
670 Lexington Avenue, New York City.

Promotes educational recreation and character-building activities for girls.

Playground and Recreation Association of America
315 Fourth Avenue, New York City.

Helps communities to secure adequate year-round recreation facilities in cities, with municipal support; publishes **Playground** monthly.

XI. Reformatory and Protective Agencies and Institutions

American Prison Association
135 East 15th Street, New York City.

Works to improve the body of law relating to public offenses and offenders, and the modes of procedure in enforcement; to improve penal correctional

institutions and their government, management and discipline; provides employment for discharged prisoners.

Big Brother and Big Sister Federation, Inc.
425 Fourth Avenue, New York City.

Promotes welfare of children with emphasis on prevention of delinquency by personal and individual effort, and the extension of Big Brother and Big Sister work in the United States and Canada.

National Committee on Prisons and Prison Labor, Inc.
Fifth Avenue and 57th Street, New York City.

Studies the problem of labor in prisons with a view to securing legislation among the states so that all prisoners may be employed in such manner as to promote their welfare, protect the institution, prevent unfair competition and secure to the dependent family a fair proportion of the prisoner's earnings.

National Probation Association, Inc.
370 Seventh Avenue, New York City.

Furnishes assistance to local communities in establishing and developing juvenile and domestic relations courts and adult probation service. Information and publications on request.

National Society for the Friendless
614-616 Massachusetts Building, Kansas City, Mo.

Operates as general directing organization for state societies for the friendless, engaged in the work of caring for paroled and discharged prisoners and their families.

XII. SCHOOLS OF SOCIAL WORK

Among the largest and most thoroughly established schools of social work are the three listed below. A somewhat detailed description of their curricula is given in order to show the type of work done by the schools of social work. The selection of these three schools involves no comparison of standards. Twenty-eight schools of social work located all over the country are members of the Association of Schools of Professional Social Work. Information regarding any of these may be secured from Margaret Leal, secretary of the Association, 105 East 22nd Street, New York City.

The Graduate School of Social Service Administration
University of Chicago, Chicago, Illinois.

A graduate professional school, successor to the Chicago School of Civics and Philanthropy and to the Philanthropic Service Division of the School of Commerce and Administration of the University of Chicago; offers profes-

sional training and courses in social treatment, medical and psychiatric social work, adult and juvenile delinquency, social research, public welfare administration, history of social work, community organization, economic relationships, and supplementary courses in sociology and social psychology and related social sciences; confers degrees of Master of Arts and Doctor of Philosophy.

New York School of Social Work
105 East 22nd Street, New York City.

A school for college graduates conducted by the Charity Organization Society and affiliated with Columbia University, New York University and Yale University; provides professional courses in the following related groupings: social case work, community organization and social research, representing basic techniques underlying all fields of social work; special problems of social work; related sciences; and courses combining in discussion certain technical, factual and philosophical phases of the field of social work and their effective correlation in practice; assists through fellowship grants and loans well qualified students who would not otherwise be able to continue study at the school.

The School of Social Work, Simmons College
18 Somerset Street, Boston, Massachusetts.

The first full-time school of social work established in this country, opened in 1904; prepares students for participation in social movements and educational experiments and for personal service through courses in the various phases of community organization, family welfare, medical social work, psychiatric social work, children's work, social research, and training for public service; confers degrees of Bachelor of Science, Master of Science and the certificate of the School.

XIII. Social, Economic and Governmental Research

Brookings Institution
26 Jackson Place, Washington, D. C.

Devoted to public service through research and training in the humanistic sciences; consolidation of Institute for Government Research, the Institute of Economics and the Robert Brookings Graduate School of Economics and Government.

Carnegie Corporation of New York
522 Fifth Avenue, New York City.

Seeks to promote the advancement and diffusion of knowledge among the people of the United States, Canada and the British Colonies; gives support principally to educational and scientific research, library service, fine arts, and adult education.

Children's Bureau, U. S. Department of Labor

(See Child Welfare)

Commonwealth Fund
1 East 57th Street, New York City.

Distributes income or principal of its property for charitable purposes; has largely aided war relief, child welfare programs, child health and delinquency prevention, educational and legal research.

Industrial Relations Counselors, Inc.

(See Economic and Industrial Relations, and Labor Legislation)

Institute of Social and Religious Research

(See Chapter V Other Religious Agencies)

Labor Bureau, Inc.

(See Economic and Industrial Relations, and Labor Legislation)

National Bureau of Economic Research, Inc.
51 Madison Avenue, New York City.

Makes impartial investigations in the fields of economic, social and industrial science; has published noteworthy reports on the national income, effects of the business cycle, etc.

National Industrial Conference Board, Inc.
247 Park Avenue, New York City.

Conducts research studies in industrial economics and disseminates its findings; maintained by employers' associations; has issued extensive studies in cost of living, industrial relations, war debts, etc.

National Institute of Public Administration—Bureau of Municipal Research

(See Civic Education and Social Betterment)

The J. C. Penney Foundation
330 West 34th Street, New York City.

Aids religious, benevolent, charitable, scientific, and educational projects; provides for research, experimentation, and counsel in the field of vocational training.

Rockefeller Foundation
61 Broadway, New York City.

Chartered to promote the well-being of mankind throughout the world; in 1929 merged with the Laura Spelman Rockefeller Memorial into a new corporation, also to be known as the Rockefeller Foundation; scope of new Foundation's activities to be extended to include not only public health and medical education, but the advancement of knowledge in general; administered under the President (1) through an International Health Division and (2) through four directors, one each for the natural sciences, the medical sciences, the social sciences and the humanities; cooperation sometimes undertaken with governments and independent organizations or institutions working in the same fields.

Russell Sage Foundation
130 East 22nd Street, New York City.

Research and advisory service in the fields of family welfare, industrial conditions, penology, recreation, remedial loans, social surveys, social work publicity, and statistics of social work; maintains an extensive research library and publishes many reports of its investigations.

Social Science Research Council
50 East 42nd Street, New York City.

Fosters research in the social sciences, including the granting of funds for new research, grants-in-aid to help in the completion of researches already under way, post-doctoral fellowships for the development of research personnel, and other activities of a similar character.

Women's Bureau, U. S. Department of Labor
Washington, D. C.

Formulates standards and policies to promote the welfare of wage-earning women, to improve their working conditions, increase their efficiency and advance their opportunities; has authority to investigate and report to the department on all matters pertaining to the welfare of women in industry.

XIV. Welfare of Families or Individuals

American Association for Organizing Family Social Work
130 East 22nd Street, New York City.

Promotes and assists the organization of family social work societies throughout the country; an outstanding source for authoritative information on social case work.

American Association of Hospital Social Workers
18-20 East Division Street, Chicago, Illinois.

Works for improvement and development of standards of social work in hospitals and dispensaries.

American Foundation for the Blind, Inc.
125 East 46th Street, New York City.

Works to stimulate interest in the needs of the blind, especially by the promotion of public and private agencies for their welfare; conducts research in educational, industrial and rehabilitation problems, provides specially designed appliances to the neediest blind.

Golden Rule Foundation
1 Madison Avenue, New York City.

Solicits and receives contributions to be administered for the welfare of mankind throughout the world; investigates needs, agencies and methods of philanthropy and publishes its findings; makes appropriations in aid of institutions, activities and agencies already established.

National Association of Travelers' Aid Societies
23 West 43rd Street, New York City.

Coordinates, standardizes, and establishes travelers' aid work and methods, and organizes occasional service to travelers in places where no regular travelers' aid work is conducted.

National Desertion Bureau, Inc.
67 West 47th Street, New York City.

Locates family deserters, urges them to reunite with and support their families, prosecuting when necessary; acts in advisory capacity to charitable institutions.

National Federation of Settlements

(See Conferences and Professional Organizations of Social Workers)

National Social Work Council
Room 2159, 1440 Broadway, New York City.

Assists national social work agencies more readily to exchange information; arranges for regular conferences between leaders; provides, through its committees, for investigation and study of common problems.

Seamen's Church Institute
25 South Street, New York City.

Provides rooms, dormitory, medical care, and many kinds of personal service; conducts employment bureau.

Shut-In Society, Inc.
129 East 34th Street, New York City.

Ministers to welfare and comfort of invalids; prints and distributes publications adapted to such work.

CHAPTER VIII
BIBLIOGRAPHY

Introductory Note

IN THE preparation of this bibliography several difficulties have been encountered. There was first the problem of selection among a bewildering array of titles. Not only has the output of books dealing with social questions been very great in the last few years, but the range of the religious worker's interest is becoming steadily wider. Also the increasing interpenetration of various "disciplines" makes it hard to set boundaries to any field of social interest. For example, every such field now has a distinctly educational aspect, and it is no longer possible to separate religious education from social service.

This increasing range of social interest on the part of religious workers makes it necessary, at best, to include so many titles that the entire list is bound to seem formidable. For this reason certain excellent books, now rather old, have had to give way to newer titles.

It has been impossible, in general, to include textbooks in the various fields covered; reference books also have mostly been omitted. It has been assumed that the reader who wishes standard texts in economics, sociology, social psychology, etc., will inform himself through specialists among his own acquaintance or will consult the agencies listed in Chapter VII. The Department of Research and Education is ready, however, to assist students who may wish more help than this bibliography affords.

It should be emphasized that inclusion in these lists carries with it no judgment, except as expressly stated in the annotation, as to the merit of the book; conversely, the failure to include a title does not mean that it was deemed inadmissible or undesirable.

A few books are included which have been marked "out of print." These may be consulted in most city and academic libraries.

Adult Education and Workers' Education

WORKERS' EDUCATION IN ENGLAND AND THE UNITED STATES. By Margaret T. Hodgen. New York, E. P. Dutton & Co., 1925. $5.00.

A comparative study of workers' education in Great Britain and the United States as affected by the changes in economic and political horizon and by efforts to determine the content of education.

EDUCATIONAL ATTITUDES AND POLICIES OF ORGANIZED LABOR IN THE UNITED STATES. By Philip R. V. Curoe. New York, Bureau of Publications, Teachers College, 1926. $1.50.

A study of the evolution of attitudes of the labor movement toward education since 1840.

EDUCATION, THE MACHINE, AND THE WORKER. By Horace M. Kallen. New York, New Republic, Inc., 1925. $1.00.

A critique of workers' education and outline of educational policy for trades unions.

EDUCATION THROUGH EXPERIENCE. By Martha Anderson and Eduard C. Lindeman. New York, Workers' Education Bureau Press, 1927. 25 cents.

An interpretation of the methods of the Academy of Labor, Frankfurt-am-Main, Germany, based on the writings of Eugen Rosenstock, Ernst Michel, Wilhelm Sturmfels and others.

ADULT LEARNING. By Edward L. Thorndike and others. New York, Macmillan Company, 1928. $2.25.

A discussion of the results of experiments testing the ability of adults to learn, which establish the importance of emphasis on adult education.

ADULT EDUCATION. By Joseph K. Hart. New York, Thomas Y. Crowell Company, 1927. $2.75.

A discussion of the sociological and psychological factors in adult education and a criticism of the faults of the present educational system.

SPIRITUAL VALUES IN ADULT EDUCATION. By Basil A. Yeaxlee. New York, Oxford University Press, 1925. 2 volumes, $8.75.

A general treatment of the evolution of adult education in its many aspects in Great Britain during the nineteenth and twentieth centuries.

THE MEANING OF A LIBERAL EDUCATION. By Everett Dean Martin. New York, W. W. Norton & Company, 1926. $3.00

A restatement of educational aims in terms of personal values, by the director of the People's Institute in New York.

THE MEANING OF ADULT EDUCATION. By Eduard C. Lindeman. New York, New Republic, Inc., 1926. $1.00

The philosophy of adult education as seen by one of the leading contemporary formulators of social theory.

LIGHT FROM THE NORTH, The Danish Folk High-Schools, Their Meanings for America. By Joseph K. Hart. New York, Henry Holt and Company, 1927. $1.50, students' edition, $1.25

An interpretation of the Danish adult education movement.

EDUCATIONAL OPPORTUNITIES FOR YOUNG WORKERS. By Owen D. Evans. New York, Macmillan Company, 1926. $3.00.

A study of the opportunities and facilities for education at the disposal of young workers.

NEW SCHOOLS FOR OLDER STUDENTS. By Nathaniel Peffer. New York, Macmillan Company, 1926. $2.50.

A discussion of educational facilities open to adults with a concluding chapter on workers' education in Great Britain and the United States.

WHY STOP LEARNING? By Dorothy Canfield Fisher. New York, Harcourt, Brace and Company, 1927. $2.00.

An interpretation of the studies in adult education supported by the Carnegie Corporation. Contains a challenging chapter on workers' education.

Business and Professional Ethics

ETHICS OF THE PROFESSIONS AND OF BUSINESS. Philadelphia, American Academy of Political and Social Science, May, 1922. Vol. CI., No. 190. Paper, $1.00.

A special issue of the *Annals* containing accounts by different writers of the attempts made by various business and professional groups to frame ethical standards.

PROFESSIONAL CODES. By Benson Y. Landis. New York, Teachers' College, 1927. $1.50.

A critical examination of the codes and the work of twelve organizations; summarizes work done in code writing; contains a bibliography.

BOOK OF BUSINESS STANDARDS. By J. George Frederick. New York, Business Bourse, 80 West 40th Street, 1925. $2.50

An account of trends toward the social control of business.

BUSINESS ETHICS. By James Melvin Lee. New York, Ronald Press Company, 1926. $3.25.

A book of case material upon development of business standards.

FUNDAMENTALS OF BUSINESS ETHICS. By Everett W. Lord. New York, Ronald Press Company, 1926. $2.75.

An exposition of various standards developed by business groups.

THE ETHICS OF CAPITALISM. By Judson Rosebush. New York, Association Press, 1923. $1.50.

An explanation by a business man of current standards of practice.

PROFESSIONAL AND BUSINESS ETHICS. By Carl F. Taeusch. New York, Henry Holt and Company, 1926. $3.00.

A thorough discussion of codes and of factors conditioning the development of ethics.

CODES OF ETHICS. A Handbook. By Edgar L. Heermance. Free Press Printing Company, Burlington, Vermont, 1924. $4.00.

A useful source book for the texts of professional and business codes.

THE ETHICS OF BUSINESS. A Study of Current Standards. By Edgar L. Heermance. New York, Harper & Brothers, 1926. $2.00.

An analysis of current codes and standards.

Child Labor

CHILD LABOR IN THE UNITED STATES—TEN QUESTIONS ANSWERED. 4th ed. Washington, D. C., U. S. Department of Labor, Children's Bureau, 1926.

Brief statement showing extent and distribution of child labor in the United States, with summary of child labor and compulsory school attendance laws.

HEARINGS BEFORE THE SUB-COMMITTEE OF THE COMMITTEE ON THE JUDICIARY, U. S. Senate, 67th and 68th Congresses. Report from Committees of the Judiciary by Senator Shortridge and Congressman Foster, 68th Congress, Washington, D. C., Government Printing Office.

Contain in the main statements of a general character on child labor by various authorities with particular emphasis on the proposed child labor amendment to the Constitution.

COMPULSORY SCHOOL ATTENDANCE AND CHILD LABOR. By Forest Chester Ensign. Iowa City, Iowa, Athens Press, 1921. $2.50.

A study of the historical development of regulation compelling attendance and limiting the labor of children in a selected group of states—Massachusetts, Connecticut, New York, Wisconsin and Pennsylvania.

CHILD LABOR AND THE CONSTITUTION. By Raymond G. Fuller, New York, Thomas Y. Crowell Company, 1923. $2.50.

A general survey of the entire field of child labor in this country.

CHILD LABOR LAWS AND CHILD LABOR FACTS; An Analysis by States. New York, National Child Labor Committee, 215 Fourth Avenue. 25 cents.

A compilation of legal data, carefully classified, with reference to child labor.

CHILDREN IN AGRICULTURE. By Nettie P. McGill. Washington, U. S. Department of Labor, Children's Bureau, Bulletin No. 187, 1929.

The most recent and adequate study of this phase of the subject.

CHILD LABOR. By Julia E. Johnsen. New York, H. W. Wilson Company, 1926. 90 cents.

One of the debaters' handbook series, containing readings on child labor.

CHILDREN'S COMPENSATION FOR INDUSTRIAL ACCIDENTS. New York, National Consumers' League. Series No. 1-4, 1926-1929. 10 cents each.

A series of pamphlets dealing with industrial accidents to minors, workmen's compensation for minors and the restrictions on the employment of minors in dangerous industries.

Pamphlet reports on particular phases of the child labor problems, the administration of child labor laws, etc., are available from the Children's

Bureau of the U. S. Department of Labor, and the National Child Labor Committee.

The National Association of Manufacturers has issued several pamphlets concerning juvenile employment, prepared from the point of view of the employer's interest.

The Research Department of the Federal Council of the Churches has an *Information Service* monograph on "The Child Labor Situation" (Jan. 19, 1929) which summarizes statistical and legislative data, and analyzes current issues with reference to the employment of children.

Child Welfare

HANDBOOK FOR THE USE OF DIRECTORS, SUPERINTENDENTS, AND STAFFS OF INSTITUTIONS FOR DEPENDENT CHILDREN. Washington, D. C., U. S. Children's Bureau, Publication No. 174. 1927.

This book is based upon the experience and suggestions of competent men and women who have had first-hand experience with problems of institutional care of dependent children.

HOW FOSTER CHILDREN TURN OUT. By Sophie Van S. Theis. New York, State Charities Aid Association, 1924. $1.00.

A personal follow up study of nearly one thousand foster children who had reached the age of eighteen or more years at the time of the study.

RECONSTRUCTING BEHAVIOR IN YOUTH. A Study of Problem Children in Foster Families. By William Healy and others. New York, A. A. Knopf, 1929. $3.25.

This is a description and evaluation of the methods of study and treatment given to 501 delinquent children by the cooperative efforts of the Judge Baker Foundation, the Boston Children's Aid Society and "boarding foster families."

THE CHILD, THE FAMILY AND THE COURT. By Bernard Flexner, Reuben Oppenheimer and Katharine E. Lenroot. Washington, D. C., U. S. Children's Bureau, Publication No. 193, 1929.

A study of the administration of justice in the field of domestic relations.

THE CHILD, THE CLINIC AND THE COURT. By Jane Addams and Others. New York, New Republic, Inc., 1925. $1.00.

A group of papers read in Chicago in January, 1925, by persons of national prominence in their respective fields, at the twenty-fifth anniversary of the first juvenile court in the United States.

THE GANG. A Study of 1313 Gangs in Chicago. By Frederic M. Thrasher. Chicago, University of Chicago Press, 1927. $3.00.

A study based on first-hand acquaintance with the social conditions that contribute to the formation and perpetuation of gangs, followed by a discussion of ways and means to prevent or to utilize them.

THE CHILD IN AMERICA. By William I. Thomas and Dorothy Swaine Thomas. New York, A. A. Knopf, 1928. $6.50; text edition, $5.00.

An enumeration of the varieties of maladjustment in children and a critical discussion of the programs and methods of study and treatment, as they have been developed in the United States.

PARENTS ON PROBATION. By Miriam Van Waters. New York, New Republic, Inc., 1927. $1.00.

A discussion of sins of omission and commission in parents' attitude toward, and treatment of, children who had come to the author's official attention in the juvenile courts of Los Angeles.

THE PROBLEM CHILD IN SCHOOL. By Mary B. Sayles. New York, Commonwealth Fund, 1925. $1.00.

A series of personality studies of children of school age whose lack of progress or troublesome behavior in school caused them to be reported to the visiting teacher.

FOSTER HOME CARE FOR DEPENDENT CHILDREN. Washington, D. C., U. S. Children's Bureau, Publication No. 136, 1924.

This is a symposium on the history and methods of foster family home care of dependent children in the United States. The writers are all persons of wide experience and reputation in respect to the phases of the work which they discuss.

See also *Social Work.*

Church and Community

A. CITY

1,000 CITY CHURCHES. By H. Paul Douglass. New York, Doubleday, Doran and Company, 1926. $4.00.

A thorough analysis of types and methods of churches in urban territory.

THE CITY'S CHURCH. By H. Paul Douglass. New York, Friendship Press, 1929. $1.50, cloth; 75 cents, paper.

A popular description of the problems and opportunities of the church in the American city.

THE SOCIAL OPPORTUNITY OF THE CHURCHMAN. By Charles K. Gilbert and Charles N. Lathrop. Christian Service Series, Vol. 1, 1924. The National Council of the Protestant Episcopal Church, Department of Christian Social Service, 281 Fourth Avenue, New York. 50 cents.

A brief exposition of the social contribution that may be made by the churchman; the authors have been responsible for much of the social work of the Protestant Episcopal Church.

SOCIAL SERVICE THROUGH THE PARISH. By Jeffrey R. Brackett. New York, National Council of the Protestant Episcopal Church, Department of Christian Social Service, 281 Fourth Avenue, New York City, 1923. 50 cents.

The function of the parish in social service and how it may be carried out.

THE SPRINGFIELD CHURCH SURVEY. By H. Paul Douglass. New York, Doubleday, Doran and Company, 1926. $4.00.

THE ST. LOUIS CHURCH SURVEY. By H. Paul Douglass. New York, Doubleday, Doran and Company, 1924. $4.00.

Reports of noteworthy surveys containing accounts of the work of the

churches in the light of existing problems and conditions in two important American cities.

THE SEVEN DAY CHURCH AT WORK. By William S. Mitchell. New York, Funk and Wagnalls Company, 1929. $2.00.

An interpretive account of the organization, administration and service of Wesley Methodist Episcopal Church, Worcester, Mass., written by the pastor.

CITY CHURCHES IN SOCIAL ACTION. By James Myers. New York, Commission on the Church and Social Service, Federal Council of Churches, 1928. (Pamphlet.) 2 cents a copy. $2.00 per hundred.

Very brief and practical.

PUTTING THE CHURCH ON A FULL-TIME BASIS. By A. W. Beaven. New York, Doubleday, Doran and Company, 1928. $2.00

Complete administrative study of the Lake Avenue Baptist Church, Rochester, New York.

CHURCH ADMINISTRATION. By William H. Leach. New York, Doubleday, Doran and Company, 1926. $2.00

An attempt to classify the various functions in the church, bringing together the experiences of hundreds of churches.

THE CITY. By R. E. Park and E. W. Burgess. Chicago, University of Chicago Press, 1925. $2.50.

A study of social life as it is affected by urban conditions.

THE SUBURBAN TREND. By H. Paul Douglass. New York, Century Co., 1925. $2.00

A study of the suburb that is useful for all who are concerned with social and religious institutions.

URBAN SOCIOLOGY. By Nels Anderson and Eduard C. Lindeman. New York, Alfred A. Knopf, 1928. $3.25.

A study of the sociology of urban communities.

THE CROWDED WAYS. By Charles H. Sears. New York, Missionary Education Movement and Council of Women for Home Missions, 1929. Cloth, $1.00; paper, 60 cents.

A popular discussion of the problems of the city and the task of the city church.

CITY CHURCH PLANNING. Edited by Charles H. Sears. Boston, Judson Press, 1928. $1.25.

First published in 1926 under the title of *Baptist City Planning;* a study of the problems of adjusting church programs to the city's needs.

TEN STEPS TOWARD YOUR NEIGHBORHOOD COMMUNITY. By William P. Shriver. New York, Federal Council of Churches. 10 cents.

A brief, pioneering survey of a local city church's parish.

THE NEW DAY IN HOUSING. By Louis H. Pink. New York, John Day Company, 1928. $3.50.

This volume brings together a great deal of material not otherwise available on housing problems in Europe and the United States.

B. RURAL *

THE CHURCH AND THE AGRICULTURAL CRISIS. By Edmund de S. Brunner. Boston and Chicago, Pilgrim Press, 1928. Paper, 35 cents

The most concise source for data on this subject.

VILLAGE COMMUNITIES. By Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1927. $2.25

Summary of the extensive village studies of the Institute of Social and Religious Research.

OUR TEMPLED HILLS. By Ralph Felton. New York, Council of Women for Home Missions and Missionary Education Movement, 1926. Cloth, $1.00; Paper, 60 cents

Interprets our changing rural life and describes methods of local churches.

THE TOWN AND COUNTRY CHURCH IN THE UNITED STATES. By Hermann N. Morse and Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1923. $1.50

Summary of national data on the church in town and country (up to 5,000 population) based upon numerous county surveys.

THE FARMERS' STANDARD OF LIVING. By E. L. Kirkpatrick. Washington, United States Department of Agriculture, Department Bulletin No. 1466, 1926.

Comprehensive information upon the costs and standards of living in almost 3,000 farm families.

HANDBOOK OF RURAL SOCIAL RESOURCES—1928. Edited by Benson Y. Landis. Chicago, University of Chicago Press, 1928. Cloth, $2.00; Paper, $1.00

A convenient reference work describing rural developments during the post-war period.

RURAL RELIGION AND THE COUNTRY CHURCH. By Warren H. Wilson. New York, Fleming H. Revell and Company, 1927. $1.25

A statement of the function of the church, based on long experience.

IMMIGRANT FARMERS AND THEIR CHILDREN. By Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1929. $2.75

A comprehensive survey.

CHURCHES OF DISTINCTION IN TOWN AND COUNTRY. Edited by Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1923. $1.50

Accounts of fourteen of the most successful town and country churches in the United States, illustrating successful work under typical conditions.

HOW SHALL COUNTRY YOUTH BE SERVED? By H Paul Douglass. New York, Doubleday, Doran and Company, 1926. $2.50

A study of the rural work of the Y. M. C. A., Y. W. C. A., Boy Scouts,

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* The Department of Research and Education has also published *A Guide to the Literature of Rural Life*, available at 10 cents per copy. This is a more extended bibliography upon religious as well as other rural topics.

Girl Scouts and Camp Fire Girls, with a critique and a suggested cooperative program.

TESTED METHODS IN TOWN AND COUNTRY CHURCHES. By Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1923. $1.25

A textbook on church methods based on the investigation by the Committee on Social and Religious Surveys of forty of the most successful town and country Protestant churches in the United States.

Church Federation

THE PROGRESS OF CHURCH FEDERATION. By Charles S. Macfarland. New York, Fleming H. Revell and Company, Revised edition, 1921. $1.00.

A history of the development and more important achievements of the Federal Council of the Churches of Christ in America, and an interpretation of the significance of church federation.

CHRISTIAN UNITY: Its Principles and Possibilities. By the Committee on the War and Religious Outlook. New York, Association Press, 1921. Cloth $2.50

A comprehensive discussion of the present status of the effort to secure unity. The importance of federation, for the sake both of practical efficiency and of the development of enlarged fellowship and spiritual power, is emphasized.

CHRISTIAN UNITY: ITS HISTORY AND CHALLENGE IN ALL COMMUNIONS, IN ALL LANDS. By Gaius Jackson Slosser. New York, E. P. Dutton and Company, 1929. $5.00

A critical survey of the movements toward unity within Christendom from the time of Apostolic Christianity to the present day.

COMMUNITY PROGRAMS FOR COOPERATING CHURCHES. Edited by Roy B. Guild, New York, Association Press, 1920. $1.00

A handbook of interdenominational cooperation, suggesting programs for local councils of churches, growing out of a national conference on the subject in 1920.

PRACTICING CHRISTIAN UNITY. By Roy B. Guild. New York, Association Press, 1919. 75 cents

A popular review and interpretation of the present practice of church cooperation in the larger cities of America.

PRACTICAL INTERCHURCH METHODS. By A. F. McGarrah, New York, Fleming H. Revell and Company, 1919. $1.75.

A popular presentation of the value of cooperation among the churches, with numerous concrete suggestions for carrying out cooperative programs in evangelism, social service, missions, publicity, finance, etc.

INTERCHURCH GOVERNMENT. By Clarence Athearn. New York, Century Company, 1925. $3.00

A fresh approach to interdenominational relations, seeking to apply to religious organization the lessons taught by the history of political government.

MINNEAPOLIS CHURCHES AND THEIR COMITY PROBLEMS. By Wilbur C. Hallenback. New York, Institute of Social and Religious Research, 1929. 75 cents

The results of a study of comity problems among Protestant churches in Minneapolis.

CHURCH COMITY. By H. Paul Douglass. New York, Doubleday, Doran and Company, 1929. $2.50

The results of a first-hand objective field study of comity as practiced by federations and councils of churches in 20 American cities and by the Massachusetts State Federation.

COMMUNITY CHURCHES. By David R. Piper. Chicago, Willett, Clark and Colby, 1928. $1.50

A handbook of information on the community church movement, containing a model plan of organization.

TWENTY YEARS OF CHURCH FEDERATION. Edited by Samuel McCrea Cavert. Report of Federal Council of the Churches, 1924-1928. New York, 1929. $1.00

Includes, in addition to official reports, a series of addresses by outstanding leaders dealing with various phases of the activities of the Federal Council.

ARE THERE TOO MANY CHURCHES IN OUR TOWN? By C. E. Silcox, New York, The Inquiry, 1928. 75 cents

Applies discussion technique to the problem of over-churching.

UNITED CHURCHES. By Elizabeth R. Hooker. New York, Doubleday, Doran and Company, 1926. $2.75

The report of a study of various types of "union" or federated churches, by the Institute of Social and Religious Research.

HOW CAN LOCAL CHURCHES WORK TOGETHER? By Elizabeth R. Hooker. New York, Home Missions Council, 1928. 25 cents

A very practical pamphlet for the use of the pastor and the lay leader.

PROTESTANTISM IN THE UNITED STATES. By Archer B. Bass. New York, Thomas Y. Crowell Company, 1929. $3.00

A study of Protestant denominations in the United States and of the movement toward interdenominational cooperation.

Community Organization

COMMUNITY ORGANIZATION. By Jesse Frederick Steiner. New York, Century Co., 1925. $2.25.

A careful study of a variety of experiments in the field of community organization in which the author discusses the results of the experiments and summarizes the principles of effective community organization.

COMMUNITY. By R. M. MacIver. New York, Macmillan Company, 1917. $3.75.

A scholarly analysis of the concept of community with a discussion of the outstanding principles in community organization.

THE NEW STATE. By Mary P. Follett. New York, Longmans, Green and Company, 1920. $3.00.

The first fifty pages of this book should be read by every person dealing with committees.

ORGANIZING THE COMMUNITY. By Bessie McClenahan. New York, Century Co., 1922. $1.75.

A practical discussion of various social agencies interested in organization of the rural field. Considerable emphasis on the survey.

FEAR GOD IN YOUR OWN VILLAGE. By Richard Morse. New York, Henry Holt and Company, 1918. $1.30.

The story of the development of a community house in a rural district. Very interestingly told.

COMMUNITY PROBLEMS. By Arthur Evans Wood. New York, Century Co., 1928. $3.75.

A study of community problems with special attention to housing, health, recreation and Americanization.

THE COOPERATIVE MOVEMENT IN SOCIAL WORK. By W. J. Norton. New York, Macmillan Company, 1927. $3.50.

A study of the way in which social agencies cooperate, with particular reference to the community chest.

Cooperative Movement

THE STORY OF COOPERATION. New York, The Cooperative League, 1921. 10 cents.

A brief and popular presentation of consumers' cooperation.

WHAT IS COOPERATION? By James P. Warbasse. New York, Vanguard Press, 1927. 50 cents.

A short account of types of cooperative movements, with emphasis upon the methods of consumers' cooperation.

COOPERATION IN MANY LANDS. By L. Smith-Gordon and C. O'Brien. Cooperative Union, Holyoake House, Hanover, Manchester, England, 1919. Can be secured from the Cooperative League of U. S. A., 167 West 12th Street, New York City. $1.50.

Descriptions of cooperatives in all parts of the world.

COOPERATIVE DEMOCRACY. By James P. Warbasse. New York, Macmillan Company, 1927. $3.00.

An extended treatise of the philosophy of consumers' cooperation, contrasted with other types.

SOCIAL ASPECTS OF FARMERS' COOPERATIVE MARKETING. By Benson Y. Landis. Chicago, University of Chicago Press, 1925. 25 cents.

A brief account of farmers' cooperation in the United States, with a full discussion of the non-economic aspects of the movement.

PRACTICAL COOPERATIVE MARKETING. By A. W. McKay and C. H. Lane. New York, John Wiley and Sons, 1929. $3.00.

An elementary treatise on farmers' activities in marketing in the United States.

Crime and Its Causes

CRIMINAL SOCIOLOGY. (Modern criminal science series.) By Enrico Ferri, trans. by J. I. Kelly and John Lisle. Boston, Little, Brown & Co., 1917. $5.50

A classic work. Contains data on criminal anthropology, criminal statistics, penal responsibility, and the handling of practical problems.

CRIMINOLOGY. By E. H. Sutherland. Philadelphia, J. B. Lippincott Company, 1924. $3.50

An extraordinarily comprehensive survey of the field of criminology, careful and scientific in presenting fact and theory.

CRIMINALITY AND ECONOMIC CONDITIONS. (American Institute of Criminal Law and Criminology. Modern criminal science series.) By W. A. Bonger. Boston, Little, Brown & Co., 1916. $6.50

An authority has called this the "nearest approach to an exhaustive treatment of the question of the agencies productive of crime which has thus far been published in this country."

CRIME; ITS CAUSE AND TREATMENT. By C. S. Darrow. New York, Thomas Y. Crowell Company, 1922. $2.50

Discussion of the subject in all its phases, based on the author's forty years' experience in court as a criminal lawyer.

THE INDIVIDUAL DELINQUENT; A Textbook of Diagnosis and Prognosis for All Concerned in Understanding Offenders. By William Healy. Boston, Little, Brown & Co., 1915. $7.00

A textbook of criminology based on a thorough study of the causes and conditions of criminal tendencies as revealed in the Psychopathic Institute of the Chicago Juvenile Court.

MAN'S JUDGMENT OF DEATH. By Lewis E. Lawes. New York, G. P. Putnam's Sons, 1924. $2.00

A discussion of capital punishment by the warden of Sing Sing Prison.

PSYCHOLOGY OF THE CRIMINAL. By M. H. Smith. New York, Robert M. McBride and Company, 7 West 16th Street, 1922. $2.00

Based on 23 years' experience in local and convict prisons. Emphasizes the importance of a thorough examination of the individual offender.

CRIME AND INSANITY. By W. C. Sullivan. New York, Longmans, Green & Co., 1924. $4.20

Aims "to consider, from the standpoint of clinical experience, the nature and extent of the influence of psychopathological conditions in the causation of those disorders of social conduct which come within the purview of the criminal law."

CRIME, ABNORMAL MINDS AND THE LAW. By E. B. Hoag and E. H. Williams. Indianapolis, Bobbs-Merrill Company, 1923. $5.00

Contains discussions of crime and criminals in general, the drug addict, and the causes and treatment of delinquency and criminality.

Economic Problems

ECONOMICS: PRINCIPLES AND PROBLEMS. By Lionel D. Edie. New York, Thomas Y. Crowell Company, 1926. $5.00.

A useful outline of the subject, presenting the "institutional" approach.

THE USEFUL ART OF ECONOMICS. By George Soule. New York The Macmillan Company, 1929. $1.00

An effort to redeem "the dismal science"; treats the basic problems of economics in a popular but scholarly manner.

ECONOMIC HISTORY OF THE UNITED STATES. 4th ed. By E. L. Bogart. New York, Longmans, Green and Company, 1925. $2.00.

A good background for understanding the present economic situation in this country.

SOCIAL CONTROL OF BUSINESS. By John Maurice Clark. Chicago, University of Chicago Press, 1926. $4.00.

A scholarly work on the problems of business and industry interpreting current developments, looking toward their socialization.

MAIN STREET AND WALL STREET. By William Z. Ripley. Boston, Little, Brown and Company, 1927. $2.50.

A discussion of modern financial practices as they affect the welfare of investors, with emphasis upon the responsibilities of those in control of business.

INCOME IN THE UNITED STATES: ITS AMOUNT AND DISTRIBUTION, 1909-1919. 2 vols. By W. C. Mitchell. New York, National Bureau of Economic Research, Vol. I, 1921, $1.58. Vol. II, 1922, $5.50. (Vol. I is a summary.)

A quantitative study of the amount and distribution of the national income, 1909-1919. The best thus far produced.

BUSINESS CYCLES AND UNEMPLOYMENT. The National Bureau of Economic Research. New York, McGraw-Hill Book Company, 1923. $4.10.

The best single compendium of the points of view of numerous experts on various aspects of prosperity and depression.

THE EDUCATION OF THE CONSUMER. By Henry Harap. New York, Macmillan Company, 1924. $2.00.

A study of methods whereby consumers may be given guidance.

THE TRAGEDY OF WASTE. By Stuart Chase. New York, Macmillan Company, 1925. $2.50.

A survey of social waste, presenting a large amount of useful statistical material.

YOUR MONEY'S WORTH, a Study in the Waste of the Consumer's Dollar. By Stuart Chase and F. J. Schlink. New York, Macmillan Company, 1927. $2.00.

A study of waste from the consumer's point of view.

PUBLIC OWNERSHIP. By Carl D. Thompson. Chicago, Public Ownership League of America. 50 cents.

The case for public ownership of utilities stated by one of its foremost advocates.

THE OLD SAVAGE IN THE NEW CIVILIZATION. By Raymond B. Fosdick. New York, Doubleday, Doran and Company, 1928. $2.50

An informing, ably written critique of the machine age from the point of view of the conservation of cultural values.

DISTRIBUTIVE JUSTICE. Rev. ed. By John A. Ryan. New York, Macmillan Company, 1927. $4.00

An admirable statement, in the light of Catholic teaching, of the demands of justice in the distribution of wealth and power.

SOCIALISM: CRITICAL AND CONSTRUCTIVE. By J. Ramsay MacDonald. Indianapolis, Bobbs-Merrill Company, 1924. $2.50.

An important statement of the social philosophy now dominant in the British labor movement, by the Labor premier.

HISTORY OF SOCIALIST THOUGHT. By Harry W. Laidler. New York, Thomas Y. Crowell Company, 1927. $3.50.

The most comprehensive objective treatment of the subject.

PROGRESS AND POVERTY. Reprint. By Henry George. New York, Robert Schalkenback Foundation, 1929. $1.00.

The classic statement of the doctrine of the "single tax."

NEW TACTICS IN SOCIAL CONFLICT. Edited by Harry W. Laidler and Norman Thomas. New York, Vanguard Press, 1926. 50 cents.

The record of very fruitful discussions at an annual conference of the League for Industrial Democracy.

THE SOCIALISM OF OUR TIMES. Edited by Harry W. Laidler and Norman Thomas. New York, Vanguard Press, 1929. 50 cents.

A series of papers by well-known socialists discussing the aims of socialism, socialism in the light of recent developments, socialist tactics and socialist theory.

THE LABOR BANKING MOVEMENT IN THE UNITED STATES. By Industrial Relations Section, Princeton University. Princeton, N. J., The Section, 1929. $2.50.

This is the most recent comprehensive and authoritative treatment of the subject of labor banking. It deals not only with the development of the movement but with the problems and policies upon which further progress is dependent.

THE TREND OF ECONOMICS. Edited by Rexford G. Tugwell. New York, Alfred A. Knopf, 1924. $5.00.

A guide to the new economics; for the mature student.

RECENT ECONOMIC CHANGES IN THE UNITED STATES. 2 vols. By the Committee on Recent Economic Changes. New York, McGraw-Hill Book Company, 1929. $7.50

The most recent comprehensive survey of general economic conditions and prospects.

THE CONTROL OF WAGES. By Walton Hamilton and Stacy May. New York, Macmillan Company, 1927. $1.50; paper, 80 cents.

A readable, concise statement from the viewpoint of the new economics.

REAL WAGES IN THE UNITED STATES. By Paul H. Douglas. Boston, Houghton Mifflin Company. (Forthcoming.) $7.50

The most adequate statistical study available of workers' income in the United States treated as purchasing power.

WAGES AND THE FAMILY. By Paul H. Douglas. Chicago, University of Chicago Press, 1925. $3.00.

A proposal for equalization of the national income through a family wage system.

THE COST OF LIVING IN THE UNITED STATES. By Margaret L. Stecker. New York, National Industrial Conference Board, 1925. $2.50.

The most recent comprehensive work on this subject.

See also *Religion and Social Problems, Labor and Industry.*

Government and Citizenship

EVERYDAY CITIZENSHIP. By Frederick F. Blachly and Miriam E. Oatman. New York, Charles E. Merrill Company, 1922. 80 cents

A textbook for schools, beginning with a section which considers the nature, functions and divisions of government, and proceeding from a study of local, to that of the state and the national governments.

COMMUNITY LIFE AND CIVIC PROBLEMS. By Howard Copeland Hill. Boston, Ginn and Company, 1922. $1.40

This book is in the nature of a civics textbook, well suited for evening school work, especially with classes of aliens preparing for citizenship.

MUNICIPAL GOVERNMENT AND ADMINISTRATION. By William Bennett Munro. New York, Macmillan Company, 1923. Two volumes. $6.00

The first of these volumes deals with the history and organization of municipal government, the second with its activities and methods. The material is presented in an enlivening, illuminating style, by one of the foremost experts on municipal government.

HANDBOOK OF MUNICIPAL GOVERNMENT. By Charles M. Fassett. New York, Thomas Y. Crowell Company, 1922. $1.50

Covers concisely the entire field of municipal government, including forms of government, charters and home rule, elections and appointments, the duties of administrative officers and their departments.

A NEW MUNICIPAL PROGRAM. By Clinton Rogers Woodruff, Editor. New York, D. Appleton & Co., 1919. $2.50

One of the National Municipal League series, a searching analysis of the two municipal programs that have been put forth by the League; includes contributions from a number of eminent authorities; contains the "Model City Charter."

COUNTY AND TOWNSHIP GOVERNMENT IN THE UNITED STATES. By Kirk H. Porter. New York, The Macmillan Company, 1922. $2.25.

Light on the mysteries of county government and constructive suggestions for its reform. Of value for the general reader and for the classroom student in analyzing a somewhat neglected and quite confusing subject.

DIGEST OF CITY MANAGER CHARTERS. By Robert T. Crane, 261 Broadway, New York, National Municipal League, 1923. $5.00

A loose-leaf collection of digests of 167 city manager charters now in operation in American cities. Useful to all students of the city manager plan. A pamphlet copy of the "Model City Charter" is included.

THE CITY MANAGER PLAN OF CITY GOVERNMENT. Published by the City Managers' Association, Lawrence, Kansas, January 23, 1924. Revised July 1, 1924. 10 cents

An explanation of what the city manager plan is, where it is used, and how it works.

A STANDARD OF COMMUNITY EXCELLENCE. The Kind of a Town We Would Like to Live In. By John Ihlder. Civic Development Department, Chamber of Commerce of the United States.

An address delivered before the seventeenth annual convention of the Southern Commercial Secretaries' Association, at Spartanburg, S. C., June 12, 1924. Sixteen items on which to estimate the excellence of a town. (Apply to the author, Washington, D. C.)

THE CASE OF SACCO AND VANZETTI. By Felix Frankfurter. Boston, Little, Brown and Co., 1927. $1.00

An analysis of the celebrated case by one of the ablest of the group who sought a new trial for the defendants.

THE STORY OF CIVIL LIBERTY IN THE UNITED STATES. By Leon Whipple. New York, Vanguard Press, 1927. $1.50

A "case record" of the struggle for civil liberty from 1776 to 1917.

THE CONSCIENTIOUS OBJECTOR IN AMERICA. By Norman M. Thomas. New York, Viking Press, 1923. $2.00

A history of conscientious objectors in the United States during the World War.

LEADING FACTS FOR NEW AMERICANS. By Ralph Philip Boas, and Louise Schutz Boas. New York, American Book Company, 1923. 68 cents

Primarily a reader for intermediate and advanced immigrant classes in English, on the unique plan of presenting information regarding American life and ideals as told to, and elicited from, immigrant patrons of a public library.

NON-VOTING. By C. E. Merriam and B. F. Gosnell. Chicago, University of Chicago Press, 1924. $2.50; paper, $1.60.

A study of non-voters, analyzing the reasons for non-use of the franchise.

THE PHANTOM PUBLIC. By Walter Lippmann. New York, Harcourt, Brace and Company, 1925. $2.00.

A re-examination of democratic theory in the light of experience; reflects the author's disillusionment as to doctrinaire democracy.

Health and Health Education

HEALTHY CHILDREN. By Sara Josephine Baker. New York, Little, Brown and Company, 1923. $1.25.

Deals with health problems of the growing child from two to six years of age.

HOW TO LIVE. By Irving Fisher and E. L. Fisk. New York, Funk and Wagnalls, 1925. $2.00.

Rules for healthful living based on modern science, presented in a popular manner.

A POPULAR ENCYCLOPEDIA OF HEALTH. By L. K. Frankel and D. B. Armstrong. New York, Albert and Charles Boni, Inc., 1926. $3.50.

A scientific book written in simple language for use by the family that wishes to live sanely and intelligently in matters of health. The authors aim to emphasize conservation of health, to help the reader understand the seriousness of given disorders and to know when to consult a physician.

PERSONAL HEALTH. By Emery R. Hayhurst. New York, McGraw-Hill Book Company, 1927. $3.00.

A guide to health written by a physician whose seventeen years of experience with industrial health problems convinced him that each individual "is largely responsible for his own well-being." He discusses many of the more frequent disorders and suggests health programs.

FEEDING THE FAMILY. By Mary Swartz Rose. New York, Macmillan Company, 1924. $2.40.

Chapters on special food needs of the different members of the family; food problems of family group as a whole; daily menus; wise expenditures, and feeding of the sick.

ESSENTIALS OF HEALTHFUL LIVING. By William S. Sadler. New York, Macmillan Company, 1925. $3.50.

An interestingly written volume for the lay reader on the essentials of healthful living by a pioneer in the field of preventive medicine.

PERSONAL HYGIENE APPLIED. By J. F. Williams. Philadelphia, W. B. Saunders Company, 1928. $2.00.

Another book on health and hygiene including in its final chapter a list of specific diseases and possible prevention.

LAWS OF HEALTH AND HOW TO TEACH THEM. By C. E. A. Winslow and P. B. Williamson. New York, Charles E. Merrill, 1925. $1.60.

A text on the laws of health, conveniently arranged for class use, designed for the teacher who needs help in translating the "ideals of health education into concrete achievement."

HEALTH THROUGH PREVENTION AND CONTROL OF DISEASE. By Thomas D. Wood and Hugh S. Rowell. Yonkers, New York, World Book Company, 1925. $1.00.

Designed to give a constructive program in the "campaign to substitute health for disease in every school."

THE HEALTH SERIES OF PHYSIOLOGY AND HYGIENE. 4 vols. By M. V. O'Shea and J. H. Kellogg. New York, Macmillan Company, 1924-25.

Health habits. Rev. ed. 80 cents. Posture, exercises, eating. For children in the low intermediate grades of the elementary school.

Health and Cleanliness. Rev. ed. 80 cents. Health in city, country and home.

The Body in Health. Rev. ed. 96 cents. Eating for health.

Health and Efficiency. Rev. ed. 96 cents. Vital machinery, value of life, safety first. Suitable for junior high school pupils.

Immigration

IMMIGRATION—A World Movement. Rev. ed. By Henry P. Fairchild. New York, Macmillan Company, 1925. $2.80.

An historical and critical analysis of the whole subject of immigration by an eminent authority.

IMMIGRATION AND AMERICANIZATION. Compiled by Philip Davis and Bertha Schwartz. Boston, Ginn and Company, 1920. $4.00.

Useful compilation of articles and selected readings by various authorities on various phases of immigration problems.

ANNUAL REPORTS. By the Commissioner-General of Immigration, Washington, D. C. Government Printing Office. The current report can be secured free of charge by addressing U. S. Bureau of Immigration.

AMERICANIZATION STUDIES. New York, Harper and Brothers.

Old World Traits Transplanted. By Park and Miller, 1921. $2.50.
New Homes for Old. By Sophonisba P. Breckenridge, 1921. $2.50.
America via the Neighborhood. By John Daniels, 1920. $2.00.
Immigrant Health and the Community. By Michael M. Davis, Jr., 1921. $2.50.
A Stake in the Land. By Peter A. Speek, 1921. $2.50.
The Schooling of the Immigrant. By Frank Victor Thompson, 1920. $2.00.
The Immigrant Press and Its Control. By Robert E. Park, 1922. $2.50.
Americans by Choice. By John P. Gavit, 1922. $2.50.
Adjusting Immigrant and Industry. By William M. Leiserson, 1924. $2.50.

Series prepared under the auspices of the Carnegie Corporation. An excellent set for reference works on immigration. (Out of print.)

THE NEW AND OLD IMMIGRANT ON THE LAND. By C. Luther Fry. New York, Doubleday, Doran and Company, 1922. 75 cents.

A study of Americanization and the rural church, by the Institute of Social and Religious Research.

THROUGH THE SECOND GATE. By Charles A. Brooks. New York, American Baptist Home Mission Society, 23 East 26th Street, 1922. $1.00; paper, 60 cents.

A discussion of the work of the Baptist church among immigrants, with valuable material on attitudes.

FOREIGNERS OR FRIENDS. By Thomas Burgess, C. K. Gilbert and C. T. Bridgeman. New York, National Council of the Episcopal Church, 281 Fourth Avenue, 1921. $1.25; paper, 50 cents.

A complete handbook on practical parish work with the foreign born.

PEASANT PIONEERS. By Kenneth D. Miller. New York, Missionary Education Movement, 1925. $1.00; paper, 60 cents.

An interpretation of the Slavic people in the United States with emphasis upon religious work among them.

FROM OVER THE BORDER. By Vernon Monroe McCombs. New York, Missionary Education Movement, 1925. 75 cents; paper, 50 cents.

An intimate portrayal of the Mexicans in the United States.

LAND OF ALL NATIONS. By Margaret R. Seebach. New York, Missionary Education Movement, 1924. $1.00; paper, 75 cents.

A collection of seven sketches of the lives of foreign born who have made good in America; especially adapted for intermediate and junior children.

HANDBOOK-BIBLIOGRAPHY ON FOREIGN LANGUAGE GROUPS IN THE UNITED STATES AND CANADA. Compiled by Amy Blanche Greene and F. A. Gould. New York, Missionary Education Movement, 1925. $1.50; paper, $1.00.

Lists of books on immigration; contributions which the foreign born have made to America; education, and citizenship; biographic and other data on each racial group. A valuable reference book.

International Relations

WAR AS AN INSTRUMENT OF NATIONAL POLICY: Its Renunciation in the Pact of Paris. By James T. Shotwell. New York, Harcourt, Brace and Company, 1929. $3.50.

A valuable discussion of the Kellogg-Briand Treaty by an outstanding authority in the field.

IMPERIALISM AND WORLD POLITICS. By Parker Thomas Moon. New York, Macmillan Company, 1926. $3.50.

A history of imperialism; indispensable to the student.

THE POLITICS OF PEACE. By Charles E. Martin. Stanford University, California, Stanford University Press, 1929. $4.00.

A scholarly and thought-provoking discussion of the political institutions of many countries in the light of their relation to world peace.

DOLLARS AND WORLD PEACE. By Kirby Page. New York, Doubleday, Doran and Company, 1927. $1.50; paper, 15 cents.

One of the most informing of Mr. Page's contributions to the study of international relations.

ESSAYS ON NATIONALISM. By Carlton J. H. Hayes. New York, Macmillan Company, 1926. $3.00.

An excellent account of the development of nationalism and its bearing upon cultural values, including religion.

THE OUTLAWRY OF WAR. By Charles Clayton Morrison. Chicago, Willett, Clark & Colby, 1927. $3.00.

An authoritative account of the movement for the "juridical" as distinct from the political attack on the war system.

ORIGINS OF THE WORLD WAR. 2 vols. By Sidney B. Fay. New York, Macmillan Company, 1929. $9.00.

A particularly valuable discussion of "war guilt."

THE INTERNATIONAL ANARCHY. By G. Lowes Dickinson. New York, Century Co., 1926. $4.00.

A discussion of war guilt with a plea for a world government as a preventive of future wars.

THE NEW WORLD PROBLEMS IN POLITICAL GEOGRAPHY. 4th ed. By Isaiah Bowman. Yonkers, New York, World Book Company, 1928. $4.80.

This thoroughly rewritten work gives an amazing amount of detailed and well-digested material regarding every important section of the earth. The population, economic and political problems of each country with the historical background are presented with clarity, gripping logic and compelling interest.

POLITICAL HANDBOOK OF THE WORLD. 1929. Edited by Malcolm W. Davis and Walter H. Mallory. New Haven, Conn., Yale University Press, 1929. $2.50.

Gives information concerning the ruler, cabinet, parliament, party leaders, party programs and the leading newspapers of almost every country in the world.

THE LEAGUE OF NATIONS. By John Spencer Bassett. New York, Longmans, Green and Company, 1928. $3.50.

A concise objective history of the League of Nations.

THE WORLD COURT 1922-1929. By Manley O. Hudson. Boston, Mass., World Peace Foundation, 1929. $1.75.

This revised edition brings the record of the Court's judgments, orders and advisory opinions down to December, 1928. It also includes all the important documents on the Court and its work.

DISARMAMENT. By Salvador de Madariaga. New York, Coward-McCann, Inc., 1929. $5.00.

A study of the problems involved in disarmament by the former chairman of the Disarmament Commission of the League of Nations.

INTERNATIONAL ECONOMIC POLICIES. By William Smith Culbertson. New York, D. Appleton & Co., 1925. $3.50.

A comprehensive discussion of the foreign policies of the leading powers with regard to tariff, export of capital, the closed door and the open door in colonies, etc.

PATRIOTISM IS NOT ENOUGH. By John Haynes Holmes. New York, Greenberg, Publisher, Inc., 1925. $2.00.

An important contribution to the evaluation of patriotism as an ideal, by a brilliant writer.

AMERICAN FOREIGN RELATIONS. 1928. By Charles P. Howland. New Haven, Conn., Yale University Press, 1928. $5.00.

A very useful discussion of American foreign relations.

AMERICA'S NAVAL CHALLENGE. By Frederick Moore. New York, Macmillan Co., 1929. $1.50.

An account of the Anglo-American struggle for naval superiority.

THE PACIFIC AREA. By George H. Blakeslee. Boston, World Peace Foundation, 1929. $2.00.

A useful summary of the foreign relations of the different countries in the Pacific area.

THE PEOPLE OF THE PHILIPPINES. By Frank Charles Laubach. New York. Doubleday, Doran and Company, 1925. $3.50.

An objective treatise by an American missionary.

LATIN AMERICA IN WORLD POLITICS. By J. Fred Rippy. New York, Alfred A. Knopf, 1928. $3.50.

A valuable discussion of Latin America's part in international politics.

PROBLEMS IN PAN-AMERICANISM. By Samuel Guy Inman. New York, Greenberg, Publisher, Inc., 1925. $2.00.

A liberal critique of American policy in relation to Latin America.

CHINA: A NATION IN EVOLUTION. By Paul Monroe. New York, Macmillan Company, 1928. $3.50.

Traces briefly yet clearly the outstanding factors in the political, industrial, social and religious evolution which China is undergoing.

NATIVE PROBLEMS IN AFRICA. 2 vols. By Raymond Leslie Buell. New York, Macmillan Company, 1928. $15.00.

A careful study of conditions among the natives in Africa, by the research director of the Foreign Policy Association.

MEXICO AND ITS HERITAGE. By Ernest Henry Gruening. New York, Century Company, 1928. $6.00.

An explanation of conditions in Mexico on the basis of history.

SOVIET RUSSIA IN THE SECOND DECADE. Edited by Stuart Chase and others. New York, John Day Company, 1928. $4.00.

The different aspects of conditions in Russia are discussed by well-known students of the problems involved.

Short discussions of current international issues may be secured from the Federal Council of Churches, the Foreign Policy Association, the National Council for the Prevention of War and the World Peace Foundation.

Labor and Industry

HISTORY OF LABOR IN THE UNITED STATES. 2 vols. By John R. Commons and others. New York, Macmillan Company, 1921. $12.00.

Generally accepted as a standard history of American trade unionism and other aspects of the labor movement in this country up to the war period.

A SHORT HISTORY OF THE AMERICAN LABOR MOVEMENT. By Mary Beard. New York, Macmillan Company, 1927. $1.50; paper, 80 cents.

A short and elementary substitute for the longer and more scholarly work of Commons and associates.

READINGS IN TRADE UNIONISM. By David J. Saposs and B. T. Saposs. New York, Macmillan Company, 1927. $2.50.

A valuable source book, containing articles on several aspects of the labor movement.

TRADE UNIONISM AND LABOR PROBLEMS (second series). Edited by John R. Commons. Boston, Ginn and Company, 1921. $4.00.

One of the best standard works on this general subject in the United States.

GROWTH OF AMERICAN TRADE UNIONS FROM 1880 to 1920. By Leo Wolman. New York, National Bureau of Economic Research, 1924. $3.00.

An important historical treatment of the trade union movement by an economist and labor leader.

AMERICAN LABOR AND AMERICAN DEMOCRACY. By William English Walling. New York, Harper and Brothers, 1926. $3.00.

An authoritative statement of the policies of the American Federation of Labor, with particular reference to controversial political issues.

INTRODUCTION TO THE STUDY OF LABOR PROBLEMS. By G. S. Watkins. New York, Thomas Y. Crowell Company, 1922. $3.00.

A useful outline of the subject for the general reader.

THE CAUSES OF INDUSTRIAL UNREST. By John A. Fitch. New York, Harper and Brothers, 1924. $3.00.

One of the most useful analyses available.

THE WORKER IN MODERN ECONOMIC SOCIETY. By Paul H. Douglas and others. Chicago, University of Chicago Press, 1923. $4.50.

One of the best single volumes covering the whole range of labor and industry; a book of readings, well arranged, under the headings: Human Nature and Industry, the Development of Economic Organization, the Worker in His Relation to the Market, Security and Risk, etc.

THE STEEL STRIKE OF 1919. 2 vols. By the Interchurch World Movement Commission of Inquiry. New York, Harcourt, Brace and Company, 1920. Out of print.

The famous "Steel Report," still a very important source of information on a "no-conference" industry. The report proper is contained in Volume I.

LABOR SPEAKS FOR ITSELF ON RELIGION. Edited by Jerome Davis. New York, Macmillan Company, 1929. $2.00.

A symposium by labor leaders in various countries and representing various schools of thought, on the relation of the labor movement to religion and the church.

WHAT THE COAL COMMISSION FOUND. By the Staff of the United States Coal Commission. Baltimore, Williams and Wilkins Company, 1925. $5.00.

COAL. By Edward T. Devine. Bloomington, Ill., American Review Service Press, 1925. $3.00.

The first of these volumes is a semi-official summary of the findings of the United States Coal Commission by members of the staff. The second is an interpretation of the findings by one of the ablest and most influential members of the Commission.

HUMAN NATURE AND MANAGEMENT. By Ordway Tead. New York, McGraw-Hill Book Co., Inc., 1929. $5.00.

A readable, accurate statement of how the findings of modern psychology can be applied in managerial work of all kinds.

INDUSTRIAL DEMOCRACY. Rev. ed. By Sidney Webb and Beatrice Webb. New York, Longmans, Green and Company, 1920. $7.50.

A standard study of trade unionism in England by eminent authorities; important as a background for the study of the movement in America.

REPRESENTATIVE GOVERNMENT IN INDUSTRY. By James Myers. New York, Doubleday, Doran and Company, 1924. $2.00. ($1.00 if ordered through Commission on the Church and Social Service, 105 East 22nd Street, New York.

A very useful account of concrete experiments by one who took an active part in them.

EMPLOYES' REPRESENTATION IN THE COAL MINES. By Ben M. Selekman and Mary Van Kleeck. New York, Russell Sage Foundation, 1924. $2.00.

EMPLOYES' REPRESENTATION IN STEEL WORKS. By Ben M. Selekman. New York, Russell Sage Foundation, 1924. $1.50.

Critical studies of the employe representation plan in the coal mines and steel mills of the Colorado Fuel and Iron Company.

THE PERSONAL RELATION IN INDUSTRY. By John D. Rockefeller, Jr. New York, Boni & Liveright, 1923. $1.75.

An exposition of Mr. Rockefeller's philosophy of industrial relations, containing the text of the employe representation plan of the Colorado Fuel and Iron Company.

INDUSTRIAL GOVERNMENT. By John R. Commons and others. New York, Macmillan Company, 1923. $3.00.

A popular presentation of the observations of a group which, under the direction of Professor Commons and financed by four Wisconsin employers, set out to examine some current experiments with employe representation plans.

SHARING MANAGEMENT WITH THE WORKERS. By Ben M. Selekman. New York, Russell Sage Foundation, 1924. $1.50.

A study of the employe representation plan in the Dutchess Bleachery, Wappingers Falls, New York.

POSTPONING STRIKES. By Ben M. Selekman. New York, Russell Sage Foundation, 1927. $2.50.

An account of the workings of the Canadian Arbitration Act.

INCENTIVES IN THE NEW INDUSTRIAL ORDER. By John A. Hobson. New York, Boni and Liveright, Inc., 1925. $1.75.

A useful critique, by a British economist, of the present industrial order, with particular reference to incentives.

THE SETTLEMENT OF WAGE DISPUTES. By Herbert Feis. New York, Macmillan Company, 1921. $2.25.

An attempt to formulate principles which should govern the fixing of wages.

CONCILIATION AND ARBITRATION IN THE COAL INDUSTRY OF AMERICA. By Arthur E. Suffern. Boston, Houghton Mifflin Company, 1915. $2.25.

Though not a current book, perhaps the best source for an understanding of the background of the long struggle for organization in the coal industry.

THE COAL MINERS' STRUGGLE FOR INDUSTRIAL STATUS. By Arthur E. Suffern. New York, Macmillan Company, 1926. $2.50.

A discussion of the evolution of labor relations in the coal industry.

AMERICAN LABOR DYNAMICS. By J. B. S. Hardman. New York, Harcourt, Brace and Company, 1928. $4.00.

A collection of ably written articles on current labor problems and trends in the United States; presents the viewpoint of radical criticism.

THE WAY OUT. By Edward A. Filene. New York, Doubleday, Doran and Company, 1924. $2.50.

A forecast of coming changes in American business and industry by an eminent, liberal business man.

SOUTHERN MILL HILLS. By Lois MacDonald. New York, Alex L. Hillman, 1928. $1.68.

A careful study of social conditions in three typical mill villages.

THE LABOR SPY. By Sidney Howard and Robert Dunn. New York, New Republic, Inc., 1924. $1.00.

A valuable collection of case material on the use of espionage by employers.

PRINCIPLES OF LABOR LEGISLATION. By J. R. Commons and J. B. Andrews. New York, Harper and Brothers, 1927. $3.00.

The best single work of reference and reading on the relation of the law to labor and the problems of welfare and protective legislation in the United States.

AMERICAN LABOR YEAR BOOK, 1929. New York, Rand School of Social Science, 7 East 15th Street. $2.50.

A work of reference on American and foreign labor movements.

RESEARCH REPORTS OF THE DEPARTMENT OF RESEARCH AND EDUCATION OF THE FEDERAL COUNCIL OF CHURCHES:

The Coal Strike in Western Pennsylvania. 1928. 25 cents.

The Enginemen's Strike on the Western Maryland Railroad (prepared jointly with the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis). 1927. 25 cents.

These reports contain an account of existing conditions which the organizations were asked to investigate and an analysis of issues in the light of ethical principles. Other reports are in process.

Informing pamphlets on various industrial problems are obtainable from the League for Industrial Democracy, 70 Fifth Avenue, New York City.

See also *Religion and Social Problems, Economic Problems, Unemployment, Child Labor, Adult Education and Workers' Education.*

Mental Hygiene

THE NORMAL MIND. An Introduction to Mental Hygiene. By William H. Burnham. New York, D. Appleton and Company, 1924. $3.50.

Invaluable survey of the functions of mind and their underlying mechanisms by a pioneer in the field of mental hygiene. Contains an excellent bibliography.

THE PSYCHOLOGY OF INSANITY. Reprint. By Bernard Hart. New York, Macmillan Company, 1925. $1.00.

An excellent brief exposition of the major mechanisms in normal and abnormal mentality; an ideal introduction.

A PRESENT-DAY CONCEPTION OF MENTAL DISORDERS. By Charles Macfie Campbell. Cambridge, Mass. (Harvard Health Talks No. 12.) Harvard University Press, 1924. $1.00.

A little book designed to be of help to those who deal with human nature, by a practicing psychiatrist of the Boston Psychopathic Hospital. Clear and non-technical.

OUTWITTING OUR NERVES. By Josephine A. Jackson and Helen M. Salisbury. New York, Century Company, 1922. $2.50.

A chatty, highly informative book describing, for the novice in the field, in non-technical language causes and cure of "nerves."

MENTAL ADJUSTMENTS. By Frederick Lyman Wells. New York, D. Appleton and Company, 1917. $2.75.

A book of superior merit setting forth the necessity for mental and emotional adjustment to the demands of life; suggests a *rationale* for training children so as to produce adjusted adults.

PSYCHOPATHOLOGY OF EVERYDAY LIFE. By Sigmund Freud, translated by A. A. Brill. New York, Macmillan Company, 1917. $4.00.

The founder of the psychoanalytic movement sets forth his principles in

easily understandable terms. While such introductions to psychoanalysis as those of M. K. Bradby (*Psychoanalysis and Its Place in Life*), A. A. Brill (*Fundamental Conceptions in Psychoanalysis*) and Barbara Low (*Psychoanalysis—A Brief Account of Freudian Theory*) are to be recommended for the general reader, the careful student of the subject will wish to read Freud himself.

PERSONALITY IN THE MAKING. By Joseph Herschel Coffin. New York, Houghton Mifflin Co., 1923. $2.50.

Dr. Coffin's exceedingly thoughtful volume will appeal particularly to the religious leader. The writer views personality as psycho-socio-spiritual in nature, evolving in accordance with a teleological plan, not mechanistic, but socially caused and conditioned.

MENTAL HEALTH PRIMER. By William H. Burnham and others. Boston, Massachusetts Committee for Mental Hygiene, 5 Joy Street. 25 cents.

A pamphlet containing a number of brief articles covering the field of mental hygiene by the outstanding authorities.

HABIT TRAINING FOR CHILDREN. By Douglas A. Thom and others. New York, National Committee for Mental Hygiene, 370 Seventh Ave. 10 cents.

A series of nine leaflets dealing with the problems of very young children. Covers such topics as Fussing With Food, The Jealous Child, Temper Tantrums, Obedience, Enuresis and Convulsions.

SOCIAL CONTROL OF THE FEEBLEMINDED. By Stanley P. Davies. New York, National Committee for Mental Hygiene, 370 Seventh Ave., 1924. (Paper-bound) $1.25.

Undoubtedly the best thing in print on feeblemindedness. A scholarly, historical treatment of the four principal attitudes toward such deficiency, dealing chiefly with modern methods of supervision and training.

See also *Religion and Health.*

Prisons and Prison Reform

THE OFFENDER AND HIS RELATIONS TO LAW AND SOCIETY. 2d ed. By B. G. Lewis. New York, Harper and Brothers, 1921. $2.50

A work on prison reform and modern correctional methods.

SOCIETY AND PRISONS. By T. M. Osborne. New Haven, Yale University Press, 1916. $2.00

Some suggestion for a new penology, by a celebrated penologist formerly warden of Sing Sing Prison

PLANS AND ILLUSTRATIONS OF PRISONS AND REFORMATORIES. By H. H. Hart, New York, Russell Sage Foundation, 1922. $2.50

Contains plans of notable prisons.

DEVELOPMENT OF AMERICAN PRISONS AND PRISON CUSTOMS. 1776-1845, with special reference to early institutions in the State of

New York. By O. F. Lewis. New York, Prison Association of N. Y., 1922. (Out of print.)

This book "represents an earnest scholarly effort on the part of a man unusually well qualified to prepare such a history."

HANDBOOK OF AMERICAN PRISONS, covering the prisons of the New England and Middle Atlantic states. By National Society of Penal Information. New York, G. P. Putnam's Sons, 1926. $3.50

Presents information regarding the various prisons, arranged by states, with sections on grounds and plant, officials, prisoners, discipline, health, industries, education, religion, training in citizenship.

IN PRISON. By K. R. O'Hare. New York, Alfred A. Knopf, 1923. $2.00

Based upon personal experience; the author draws an appalling picture of prison life, especially the life of the women, and in conclusion suggests a definite program of reform.

WITHIN PRISON WALLS. By T. M. Osborne. New York, D. Appleton and Company, 1914. $2.00

A narrative of personal experience during a week of voluntary confinement in the state prison at Auburn, New York.

WALL SHADOWS: A study in American prisons. By Frank Tannenbaum. New York, G. P. Putnam's Sons, 1922. $2.00

Describes the evils of existing conditions and offers a constructive program.

A PRACTICAL PROGRAM FOR CHURCH GROUPS IN JAIL WORK. By Charles N. Lathrop. National Council, Protestant Episcopal Church, Department of Christian Social Service, 281 Fourth Avenue, New York. 15 cents

A description of evils existing in local jails, with suggestions made in the hope of stirring people to think on the wider problem of the jail system.

OUR PRISON INDUSTRIES. By E. Lee Trinkle. Richmond, Va., Penitentiary, Industrial Department, 1923. Free. National Committee on Prisons and Prison Labor.

An address on prison industries delivered before the Governors' Conference at West Baden, Indiana, in October, 1923.

AFTER PRISON, WHAT? By Maude Ballington Booth. New York, Fleming H. Revell and Company. (Out of print.)

A personal record of experiences with "the boys" in prison, concluding with a hopeful and suggestive chapter on prison reform.

A number of useful pamphlets on conditions in prisons and jails, including various addresses, reports and programs are published by the Russell Sage Foundation, 130 East 22nd Street, New York City, and may be secured from that source at 10 cents a copy.

Prohibition *

PROHIBITION: ITS INDUSTRIAL AND ECONOMIC ASPECTS. By Herman Feldman. New York, D. Appleton and Company, 1927. $2.00.

The most useful book available for statistical information prepared and

* Part of this section was printed in the *Bulletin* of the General Theological Library, Boston, for April 1928, and is used here by permission.

presented in an impartial way; covers more than the limited field indicated in the secondary title. The author writes without a propaganda purpose but is convinced that substantial social gains have followed the adoption of national prohibition.

DOES PROHIBITION WORK? By Martha Bensley Bruère. New York, Harper and Brothers, 1927. $1.50.

The report of a survey made under the auspices of the National Federation of Settlements; perhaps the best available qualitative, non-statistical presentation of the results of national prohibition.

THE PROHIBITION SITUATION. By the Research Department, Federal Council of Churches, New York, 1925. 25 cents.

The report of a survey of the working of prohibition consisting chiefly of an examination of available statistics and a presentation of results of certain questionnaires.

YES, IT'S THE LAW AND IT'S A GOOD LAW. By Nolan R. Best. New York, Doubleday, Doran and Company, 1926. Boards, $1.00; pamphlet, 15 cents.

A pamphlet presenting a vigorous argument for national prohibition inspired by the conviction that it is not sufficient to urge obedience to law but that the validity of prohibition must be established in the public mind.

PROHIBITION STILL AT ITS WORST. By Irving Fisher. New York, Alcohol Information Committee, 150 Fifth Avenue, 1929. $1.75.

A revision of the author's earlier work, *Prohibition At Its Worst;* a forcible presentation from the viewpoint of an ardent prohibitionist of the beneficial results of national prohibition.

THE PROHIBITION MANIA. By Clarence Darrow and Victor S. Yarros. New York, Boni and Liveright, 1927. $2.50.

An enthusiastic argument, sometimes vitriolic, directed against Professor Fisher's book referred to above.

THE A. B. C. OF PROHIBITION. By Fabian Franklin. New York, Harcourt, Brace and Company, 1927. $1.00.

Perhaps the best and most useful statement of the argument against national prohibition; a serious and dignified attack upon the prohibition regime both in theory and in effect.

STATES' RIGHTS AND NATIONAL PROHIBITION. By Archibald E. Stevenson. New York, Clark-Boardman Company, Ltd., 1927. $2.50.

A carefully stated and closely reasoned argument against the constitutional validity of the prohibition amendment; somewhat technical, but readable.

DOUBLE ENFORCEMENT OF THE EIGHTEENTH AMENDMENT AND WHAT IT MEANS. By Austin G. Fox and others. New York, Moderation League, 1923.

A statement of one of the most commonly advanced arguments against prohibition based upon the injustice resulting from "double jeopardy."

PROHIBITION IN THE UNITED STATES. By D. Leigh Colvin. New York, Doubleday, Doran and Company, 1926. $5.00.

A history of the temperance movement, local option, and the movement for national prohibition. The book is of value as a source book of the whole temperance and prohibition movement.

PROHIBITION IN OUTLINE. By F. Ernest Johnson and Harry S. Warner. New York, Methodist Book Concern, 1927. 75 cents.

ALCOHOL AND THE NEW AGE. By Deets Pickett. New York, Methodist Book Concern, 1926. 75 cents.

These two books are study courses for church schools, Christian Association classes and other discussion groups. The former attempts to discuss the factual situation impartially, to analyze the issues and to state the existing alternatives. The second book is concerned largely with the effects of alcohol and the deleterious influence of the liquor traffic.

THE NATIONAL PROHIBITION LAW Hearings Before the Sub-Committee of the Committee on the Judiciary, U. S. Senate, 69th Congress, 1st Session, 2 vol. Washington, D. C., Government Printing Office, 1926.

These volumes contain a mass of material offered by individuals and organizations representing various interests on both sides of the prohibition question.

Pamphlet material on the "dry" and the "wet" side of the question may be obtained from the Anti-Saloon League and the Association Against the Prohibition Amendment, respectively. The former may be addressed at Westerville, Ohio, and the latter at 21 East 40th Street, New York City.

Psychology of Religion

THE PSYCHOLOGY OF RELIGION. By George A. Coe. Chicago, University of Chicago Press, 1916. $2.25.

A scholarly and critical inquiry which mobilizes anthropological, historical, sociological and psychological data, and establishes criteria of method; deals with conversion, mental traits of religious leaders, the subconscious, revaluation of values, mysticism, etc.

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE. By Edward Scribner Ames. New York, Houghton Mifflin Co., 1910. $4.00

An excellent study from the functional standpoint, heavily indebted to anthropology. The religious consciousness is identified with the core of social consciousness. Decidedly worth reading, although now somewhat out of date.

VARIETIES OF RELIGIOUS EXPERIENCE. By William James. New York, Longmans, Green and Co., 1902. $2.00

Still a standard work in its field despite the fact that modern psychology would demand a restatement of the theories involved.

CONCERNING THE INNER LIFE. By Evelyn Underhill. New York, E. P. Dutton and Company, 1926. $1.00

A manual for ministers by one of the foremost interpreters of mysticism; introduction by Bishop Slattery.

RELIGION. By Edward Scribner Ames. New York, Henry Holt and Company, 1929. $3.00

A scholarly treatise combining the historical, psychological and critical approaches to the study of religious experience.

PRIMITIVE RELIGION. By Robert H. Lowie. New York, Boni & Liveright, 1924. $3.00.

An anthropological examination of religion, which is regarded as a universally distributed subjective phenomenon conditioned by the social environment and individual variability. The theories of Tylor, Frazer, Durkheim and Marett are examined.

THE PSYCHOLOGY OF RELIGION. By Francis L. Strickland. New York, Abingdon Press, 1924. $2.00.

A Christian apologetic which undertakes to utilize psychology in promoting religious education and worship.

PSYCHOLOGY AND THE CHRISTIAN LIFE. By T. W. Pym. New York, Doubleday, Doran and Company, 1922. $1.50

An introduction to the study of psychology in its application to the Christian way of life, rich in material and also to be commended for the author's common sense point of view.

MODERN RELIGIOUS CULTS AND MOVEMENTS. By Gaius Glenn Atkins. New York, Fleming H. Revell and Company, 1923. $2.50

A liberal discussion of several of the better known modern religious cults and movements by a well-informed author.

CHILDREN OF THE SECOND BIRTH. By Samuel Moor Shoemaker. New York, Fleming H. Revell & Company, 1927. $1.50

TWICE BORN MEN. By Harold Begbie. New York, Fleming H. Revell & Company, 1909. 50 cents.

These books are in the nature of clinical reports on the regeneration of human lives under religious influence. The former is by one of the leading exponents of the evangelistic method in the Protestant Episcopal Church.

Race Relations

THE BASIS OF RACIAL ADJUSTMENT. By Thomas Jackson Woofter, Jr. Boston, Ginn and Company, 1925. $1.40.

An analysis of important social factors in the relations of white to Negro groups, with reference to the Southern situation, prepared especially for college classes.

CHRISTIANITY AND THE RACE PROBLEM. By J. H. Oldham. New York, Doubleday, Doran and Company, 1924. $2.25. (Association Press, $1.00, paper.)

A significant application of Christian ethics to issues between races in different lands.

THE TREND OF THE RACES. By George E. Haynes. New York, Missionary Education Movement, 1922. 75 cents; paper, 50 cents.

A frank, philosophical statement and interpretation of conditions among the Negroes and their relation to the whites.

AND WHO IS MY NEIGHBOR? By the Inquiry. New York, Association Press, 1924. $1.00; paper, 75 cents.

An excellent case book for the study of race relations.

RACE ATTITUDES IN CHILDREN. By Bruno Lasker. New York, Henry Holt and Company, 1929. $4.00.

A valuable study of children's attitudes on race questions and suggestions for their modification.

RACES, NATIONS AND CLASSES. By H. A. Miller. Philadelphia, J. B. Lippincott Company, 1924. $2.00.

An application of the relation of scientific and evolutionary principles to race and national class conflicts in contrast to the idea of revolution.

THE NEGRO IN OUR HISTORY. 4th ed. By Carter Goodwin Woodson. Washington, D. C., The Associated Publishers, Inc., 1924. $3.00.

The story of the Negroes' part in American life in the past.

NEGRO IN CHICAGO. By Chicago Commission on Race Relations. Chicago, University of Chicago Press, 1922. $4.00.

A careful and accurate study of social and economic factors involved in the Chicago race riot of 1919.

IN THE VANGUARD OF A RACE. By L. H. Hammond. New York, Council of Women for Home Missions and Missionary Education Movement, 1922. Cloth, $1.00; paper 75 cents

Brief biographies of living Negro leaders.

THE NEGRO YEAR BOOK FOR 1928-1929. By Monroe N. Work. Tuskegee Institute, Ala., Negro Year Book Company. Cloth, $1.50; paper, $1.00.

The best compendium of statistics on the American Negro.

NEGRO PROBLEMS IN CITIES. By T. J. Woofter. New York, Doubleday, Doran and Company, 1928. $2.50.

A social study of several phases of Negro conditions and contacts in both Northern and Southern cities.

THE HISTORY OF THE NEGRO CHURCH. By Carter G. Woodson. Washington, D. C., The Associated Publishers, Inc., 1921. $2.50.

The main facts in the development of a most important racial institution.

NEGRO ORATORS AND THEIR ORATIONS. By Carter G. Woodson. Washington, D. C., The Associated Publishers, Inc., 1925. $5.25.

An important source book on Negro thought.

THE BOOK OF AMERICAN NEGRO SPIRITUALS. Edited by James Weldon Johnson. New York, The Viking Press, 1925. $3.50.

A collection of Negro folk-songs with special arrangements for singing parts by J. Rosamond Johnson and Lawrence Brown.

WHAT THE NEGRO THINKS. By R. R. Moton. New York, Doubleday, Doran and Company, 1929. $2.50.

A well written statement of the race problem from the Negro point of view.

THE AMERICAN NEGRO. Edited by Donald Ramsey Young. Philadelphia, American Academy of Political and Social Science, November, 1928. $2.00.

A collection of articles by experts on various phases of Negro life in America.

THE RED MAN IN THE UNITED STATES. By G. E. E. Lindquist. New York, Doubleday, Doran and Company, 1923. $2.50.

An authoritative treatment of the general problems of Indian life.

PROBLEM OF INDIAN ADMINISTRATION. By Lewis Merriam and others. Baltimore, The Johns Hopkins Press, 1928. $5.00.

A survey of the work of the Indian Service, by the Institute of Government Research; indispensable for any study of the Indian question.

Recreation

ALL-THE-YEAR-ROUND Activities for Young People. By Muriel White Dennis. St. Louis, Christian Board of Publication, 1921. $1.00; bds. 85 cents.

A balanced year's program of social activities, service activities and special days.

COMMUNITY CENTER ACTIVITIES. By Clarence A. Perry. New York, Department of Recreation, Russell Sage Foundation, 1917. 60 cents.

Compact and complete handbook containing a list of practical school center activities arranged according to the space which they require.

GIRLS' CLUBS. By Helen J. Ferris. New York, E. P. Dutton and Company, 1926. $2.00.

Contains principles and ideals of girls' clubs which have proved valuable in many kinds of clubs, and practical suggestions regarding membership, organization, program planning and activities.

HANDBOOK OF ATHLETIC GAMES. By Bancroft and Pulvermacher. New York, Macmillan Company, 1916. $2.00.

For players, instructors and spectators, giving usual official rules as well as descriptions of 15 major ball games, track and field athletics and rowing races.

THE PRACTICE OF ORGANIZED PLAY. By Wilbur P. Bowen and Elmer D. Mitchell. New York, A. S. Barnes & Company, 1927. $2.40.

An excellent book for teachers, athletic directors and playground workers; describes games of many types grouped with the idea of progression, and includes a chapter on physical tests.

PRODUCING AMATEUR ENTERTAINMENTS. By Helen J. Ferris. New York, E. P. Dutton and Company, 1921. $2.00.

Contains a large variety of types of program. A practical working manual for those who have responsibility for putting on amateur entertainments.

RURAL AND SMALL COMMUNITY RECREATION. New York. Playground and Recreation Association, 1929. 75 cents.

A booklet containing programs for family and neighborhood gatherings, suggestions for social evenings at the recreation center, etc.

CAMP AND OUTING ACTIVITIES. By F. H. Cheley and G. C. Baker. New York, Association Press, 1915. $2.00.

Contains directions for games for stormy days, stunts around the campfire, words of songs and texts of plays, etc.

THE CHURCH AT PLAY. By Norman E. Richardson. New York, The Abingdon Press, 1922. $1.25.

Covers both the theoretical and practical sides of recreational leadership for the church; many suitable games, plays, etc., are included.

CHURCH AND COMMUNITY RECREATION. By Albert B. Wegener. New York, Macmillan Company, 1924. $2.25.

An authoritative presentation of workable principles, plans and methods of character-building play for the use of church workers.

Religion and Health

FAITH AND HEALTH. By Charles Reynolds Brown. New York, Thomas Y. Crowell Company, 1924. $2.00

By the former dean of Yale Divinity School. Discusses principles underlying the relation of religious faith to physical health, and suggests lines along which increased physical efficiency may be had by the aid of mental and spiritual forces.

THE PSYCHOLOGY OF POWER. By J. A. Hadfield. New York, Macmillan Company, 1923. 75 cents.

A brief but able discussion of the implications of modern psychology and psychiatry with reference to the discovery of power resources through the use of instincts and emotions.

SPIRIT. By Ethel P. S. Hoyt. New York, E. P. Dutton Company, 1921. 75 cents

An original little book based on a rich religious experience; offers concrete material of value to one exploring the relation of religion to health.

RELIGION AND MEDICINE: THE MORAL CONTROL OF NERVOUS DISORDERS. By Elwood Worcester and others. New York, Dodd, Mead and Company, 1908. $2.50.

A discussion of one of the older and most important movements in this field, including the technique employed, by persons who were closely connected with the movement at its height.

SCIENTIFIC SPIRITUAL HEALING. By William T. Walsh. New York, D. Appleton & Company, 1926. $2.00

Dr. Walsh has had wide experience in handling medical cases and here makes a valuable contribution to the literature on technique.

PSYCHOLOGICAL HEALING. By Pierre Janet. New York, Macmillan Company, 1925. 2 volumes. $14.00

An exhaustive and painstaking discussion of the various types of psy-

chological healing known to medical science. An historical and clinical study by an undisputed authority.

THE HIDDEN POWER. By T. Troward. New York, Robert McBride and Company, 1921. $1.75

An inspiring and well written philosophical treatise.

Religion and Science

THE NATURE OF THE PHYSICAL WORLD. By A. S. Eddington. New York, Macmillan Company, 1928, $3.75.

These are the Gifford Lectures of 1927 by the professor of astronomy in the University of Cambridge. After a brilliantly written review of changes in recent scientific thought, with particular reference to relativity, the quantum theory, and thermodynamics, the author makes a plea for open-mindedness toward a wider significance transcending scientific measurement.

EVOLUTION IN SCIENCE AND RELIGION. By Robert Andrews Millikan. New Haven, Conn., Yale University Press, 1927. $1.00

In these lectures delivered at Yale in 1927, the California physicist tells the story of eight revolutionary changes which have taken place in the theories of physics since 1893. He justifies his conviction that religion is a permanent element in human experience, and calls atheism "antagonistic to the whole spirit of science."

SCIENCE IN SEARCH OF GOD. By Kirtley Mather. New York, Henry Holt & Company, 1928. $2.00

Lectures delivered at Denison University and elsewhere by the professor of geology at Harvard, constituting an analysis of the respective spheres of science and religion, with a plea for their cooperation in the discovery both of those things which have time-space relations and of those moral values which transcend such relations. Contains an illuminating discussion of prayer.

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown. New York, Charles Scribner's Sons, 1927. $2.25

A piece of informing and devout writing, which treats its subject in the light of history, psychology, philosophy and education. This book is suited to devotional as well as educational uses.

THE NEW REFORMATION. By Michael Pupin. New York, Charles Scribner's Sons, 1927. $2.50

These essays, written in 1924 by the Columbia professor, are called by the author "a journey from physical to spiritual realities," concluding with a final chapter on "creative coordination."

THE DIRECTION OF HUMAN EVOLUTION. By Edwin Grant Conklin. New York, Charles Scribner's Sons, 1922. $2.50

Lectures delivered in various universities by the professor of biology at Princeton several years ago. They constitute an expert statement of evolutionary theory and history, with a fine interpretation of the contribution of science to faith in a purposive and theistic universe.

SCIENCE AND RELIGION. By J. Arthur Thomson. New York, Charles Scribner's Sons, 1925. $2.00

Lectures delivered at Union Theological Seminary in 1924 by the professor of natural history at Aberdeen. He discusses the trends in nature in the direction of what man at his best has regarded as progress, and elaborates his conviction that the scientific account of nature is essentially congruous with the religious vision.

SCIENCE AND THE MODERN WORLD. By Alfred North Whitehead. New York, Macmillan Company, 1925. $2.50

The Lowell Lectures of 1925, by a professor of philosophy at Harvard, discuss the development of western culture for the past three centuries, culminating in our own scientific age, advancing the view that the conception of God as "Principle of Concretion" must replace the Aristotelian conception of a "Prime Mover."

THE SELF: ITS BODY AND FREEDOM. By William Ernest Hocking. New Haven, Yale University Press, 1928. $2.00

Professor Royce's successor at Harvard discusses the body-mind problem from the standpoint of idealistic philosophy. He regards the body as a member of the self, makes a vigorous defense of human freedom, and of worship as a path to freedom through relating the self to its ultimate hope.

MATTER AND SPIRIT. By James Bissett Pratt. New York, Macmillan Company, 1926. $1.75

These lectures, delivered in 1922 at the Yale Divinity School on the Nathaniel W. Taylor Foundation, analyze materialism, parallelism, and the interaction theory as attitudes toward the problem, and come out on the side of a frank dualism of the natural and supernatural.

Religion and Social Problems

CHRISTIANIZING THE SOCIAL ORDER. By Walter Rauschenbusch. New York, Macmillan Company, 1912. $2.00.

Still a classic statement of the social task of Christianity.

CHRISTIANITY AND SOCIAL SCIENCE. By Charles A. Ellwood. New York, Macmillan Company, 1923. $1.75.

An informing discussion by a well-known sociologist of the relation of Christianity to social problems and movements.

THE CHURCH IN AMERICA. By William Adams Brown. New York, Macmillan Company, 1922. $2.00.

A survey of present conditions and tendencies in the church with special attention to the movements for larger unity and for dealing more effectively with social questions.

DOES CIVILIZATION NEED RELIGION? By Reinhold Niebuhr. New York, Macmillan Company, 1927. $2.00.

A timely statement of the problem of religion in an industrial and scientific age.

THE CHURCH AND INDUSTRIAL RECONSTRUCTION. By the Committee on the War and the Religious Outlook. New York, Association Press, 1920. $2.00; paper, $1.00.

The most comprehensive and authoritative treatment produced in this country of the relation of Christianity to economic problems.

RELIGION AND THE RISE OF CAPITALISM. By R. H. Tawney. New York, Harcourt, Brace & Company, 1926. $3.50.

A scholarly treatise on the influence of Protestantism upon the development of the present economic order.

JESUS OR CHRISTIANITY. By Kirby Page. New York, Doubleday, Doran and Company, 1929. $2.50

A study of the contrasts between the religion of Jesus and organized Christianity.

INTRODUCTION TO SOCIAL ETHICS. By John M. Mecklin. New York, Harcourt, Brace & Company, 1920. $3.75.

An informing discussion of the development of ethical ideals, treated historically with especial reference to Protestant Christianity.

THE COPEC REPORTS (VI. The Treatment of Crime. VII. International Relations. VIII. Christianity and War. IX. Industry and Property. X. Politics and Citizenship. XI. The Social Function of the Church. XII. Historical Illustrations of the Social Effects of Christianity.) New York, Longmans, Green and Company, 1927. Paper, 80 cents per volume.

Formal reports of the now famous C. O. P. E. C. (Conference on Christian Politics, Economics and Citizenship.) Very valuable as interpretation of contemporary religious thought in England on social questions.

OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS. By Harry F. Ward. New York, Macmillan Company, 1929. $2.50.

A penetrating and radical critique of the economic order in the light of the premises of Christian teaching.

CHRISTIANITY AND INDUSTRY SERIES. New York, Doubleday, Doran and Company. Paper, 10 cents.

Includes among others, pamphlets on *Collective Bargaining,* by Kirby Page; *Incentives in Modern Life,* by Kirby Page; *The Economic Order: What Is It? What Is It Worth?* by John H. Gray.

THE RECONSTRUCTION OF THE SPIRITUAL IDEAL. By Felix Adler. (Hibbert Lectures, 1923.) New York, D. Appleton and Company, 1924. $1.50.

An elaboration of the author's ethical philosophy; one of the most instructive books on social ethics.

JESUS ON SOCIAL INSTITUTIONS. By Shailer Mathews. New York, Macmillan Company, 1928. $1.50.

A discussion of the mind of Jesus with reference to the family, wealth, the state and the church, written by a distinguished theologian.

JESUS CHRIST AND THE WORLD TODAY. By Grace Hutchins and Anna Rochester. New York, Doubleday, Doran and Company, 1922. $1.25.

One of the best written and most challenging books on the social teachings of Jesus.

PRAYERS OF THE SOCIAL AWAKENING. 2d ed. By Walter Rauschenbusch. Boston, Pilgrim Press, 1925. $1.00

A spiritual guide to the modern social movement.

HUMAN NEEDS AND WORLD CHRISTIANITY. By Francis J. McConnell. New York, Missionary Education Movement, 1929. Cloth, $1.50; paper, 75 cents.

An original and profound interpretation of the missionary movement.

THE MEANING OF SERVICE. By Harry Emerson Fosdick. New York, Association Press, 1920. $1.25.

One of the most convincing statements of the social message of Christianity.

PREACHING THE SOCIAL GOSPEL. By Ozora S. Davis. New York, Fleming H. Revell and Company, 1922. $1.50

An inspirational book by a gifted, socially minded minister and educator.

RELIGION LENDS A HAND. Studies of Churches in Social Action. By James Myers. New York, Harper & Brothers, 1929. $1.50

Case studies of churches and Christian Associations with active programs in social service, labor relations, interracial cooperation, peace education, rural economics and community welfare, by the industrial secretary of the Federal Council's Commission on the Church and Social Service.

THE ADVENTURE OF THE CHURCH. By Samuel McCrea Cavert. Missionary Education Movement and Council of Women for Home Missions, New York, 1927. Cloth, $1.00; paper, 60 cents.

An original and impressive discussion of the social aspects of missions.

CHRISTIAN IDEALS IN INDUSTRY. By F. Ernest Johnson and Arthur E. Holt. Abingdon Press, New York, 1924. 75 cents.

A study course for young people and adults.

THE GENESIS OF THE SOCIAL GOSPEL. By Chester Charlton McCown. New York, A. A. Knopf, 1929. $3.00.

A survey of the origins and the character of Jesus' social ideals, with especial reference to their relation to the moral standards of preceding civilizations.

WHITHER MANKIND. Edited by Charles A. Beard. New York, Longmans Green and Co., 1928. $3.00

"A panorama of modern civilization" brilliantly analyzing the kind of society we live in, with special reference to the problems created by the dominance of the machine; contains chapters by John Dewey, Bertrand Russell, Beatrice and Sidney Webb, Havelock Ellis, etc.

RECENT GAINS IN AMERICAN CIVILIZATION. Edited by Kirby Page. New York, Harcourt, Brace and Company, 1928. $3.00

A popular survey of the most important trends in contemporary American life, an antidote to a cynical mood toward modern life.

OUR CHANGING CIVILIZATION. By John Herman Randall, Jr. New York, Frederick A. Stokes Company, 1929. $3.00

A brilliant survey of Western civilization as a whole, showing why and how the major features of our present civilization came to be.

Sex, Marriage and Divorce

THE SEXUAL LIFE. 6th ed. By C. W. Malchow. St. Louis, C. V. Moseby and Company, 1925. $3.50.

An entirely frank, specific and exhaustive treatment of the place of sex in adult life; offers advice on intimate problems of marital life.

SEX AND LIFE. By W. F. Robie. Ithaca, N. Y., Rational Life Publishing Co., 205 William Street, 1924. $5.00.

Like Malchow in its treatment but done with a finer touch; based on good science and makes available much of the Havelock Ellis' *Studies in the Psychology of Sex.*

WOMAN: HER SEX AND LOVE LIFE. By William J. Robinson. New York, Eugenics Publishing Company, 1922. $3.00.

One of the few books that explain in detail the mechanisms of sex in the female, their manifestations, normal and abnormal, and gives advice regarding proper hygiene.

LITTLE ESSAYS OF LOVE AND VIRTUE. By Havelock Ellis. New York, Doubleday, Doran and Company, 1922. $1.50.

A book on the philosophy of love designed for young people but useful for all; a little classic.

SEX AND LIFE. By Thomas W. Galloway. New York, Association Press, 1919. $1.00.

A brief but suggestive outline of the part sex plays in the creation of social and moral values; designed to reach an audience of young men of college age.

SEX AND YOUTH. By Sherwood Eddy. New York, Doubleday, Doran and Company, 1929. $2.00; paper, 15 cents.

A useful little book analyzing current problems and interpreting emerging ideals in a sympathetic way; has attracted wide attention among young people.

THE MARRIAGE CRISIS. By Ernest R. Groves. New York, Longmans, Green and Company, 1928. $2.00.

A discussion of companionate marriage and current ideas about sex freedom.

WHAT IS WRONG WITH MARRIAGE. By G. V. Hamilton and Kenneth Macgowan. New York. A. and C. Boni, 1929. $3.00.

A study of the experience of two hundred married men and women.

HAPPINESS IN MARRIAGE. By Margaret Sanger. New York, Brentano's, 1926. $2.00.

A discussion of successful adjustment in marriage.

MODERN MARRIAGE. By Paul Popenoe. New York, Macmillan Company, 1925. $2.50.

A discussion of marriage from the biological point of view.

MARRIAGE AND THE STATE. By Mary E. Richmond and Fred S. Hall. New York, Russell Sage Foundation, 1929. $2.50.

A study of the administration of marriage laws.

MARRIAGE LAWS AND DECISIONS IN THE UNITED STATES. By Geoffrey May. New York, Russell Sage Foundation, 1929. $2.50.

A digest of marriage laws and court decisions.

MARRIAGE AND DIVORCE. By Felix Adler. New York, D. Appleton & Co., 1915. $1.25.

Perhaps too severe for most readers in its restrictions on divorce but excellent in its ideals for marital relationships.

IDEALS OF LOVE AND MARRIAGE. By the Committee on Marriage and Home. New York, Commission on the Church and Social Service, Federal Council of Churches, 1929. 10 cents.

A formulation of standards by a group of prominent religious leaders and social workers.

A SHORT HISTORY OF MARRIAGE. By Edward A. Westermarck. New York, Macmillan Company, 1926. $3.50.

The author's abridgment of his three volume work; authoritative and readable.

MARRIAGE AND DIVORCE, 1927. U. S. Bureau of Census. Washington, D. C., U. S. Government Printing Office, 1929. 15 cents.

Statistics on marriages, divorces and annulments in 1927.

MEN, WOMEN AND GOD. By A. Herbert Gray. New York, Association Press, 1923. 60 cents.

Approaches the problems of sex and society from the Christian point of view. The book is intended for college men and women, and is here and there somewhat apologetic but is excellent for its purpose.

PARENTHOOD AND THE CHARACTER TRAINING OF CHILDREN. By Thomas W. Galloway. New York, Methodist Book Concern, 1927. $1.10.

A study course for parents on the training of children, with especial reference to sex education.

SEX EDUCATION. By Maurice A. Bigelow. New York, Macmillan Company, 1916. $1.60.

A systematic treatment of the problems and methods of sex education, prepared especially for educators and workers with young people. Stresses method rather than content.

PARENTS AND SEX EDUCATION. By Benjamin C. Gruenberg. New York, American Social Hygiene Association, 370 Seventh Avenue, 1923. $1.00.

For parents of children under school age. Scholarly, practical and so written as to make the results of profound study available for the non-specialist. One of the best books on the subject.

SEX FOR PARENTS AND TEACHERS. By William L. Stowell. New York, Macmillan Company, 1921. $3.00.

Supplements Bigelow by providing specific information to impart to children; illustrated by numerous plates of great value.

THE FATHER AND HIS BOY. By Thomas W. Galloway. New York, Association Press, 1921. $1.00.

Describes the physical basis of sex and the changes taking place in adolescence and their significance. Specific methods of dealing with problems arising in the minds of children regarding sex are suggested.

YOUR DAUGHTER'S MOTHER. By Ruth Kimball Gardiner. New York, American Social Hygiene Association, 370 Seventh Avenue, 1921. Pamphlet, 10 cents; 80 cents a dozen.

An invaluable discussion of the sex development and sex problems of adolescent girlhood. Especially written to equip mothers with knowledge to give to their daughters, but may safely be placed in the hands of the girl.

SEX IN LIFE. By Donald and Eunice Armstrong. New York, American Social Hygiene Association, 1916. Pamphlet, 10 cents; 80 cents a dozen.

The prize-winning pamphlet on sex information for pre-adolescents. Tactful, scientific and idealistic. Follows the biological method.

SEX FREEDOM AND SOCIAL CONTROL. By Charles W. Margold. Chicago, University of Chicago Press, 1926. $2.00.

Vigorous, yet restrained, statement of conservative positions, supported by a mass of evidence gathered by painstaking scientific research.

MEDICAL CERTIFICATION FOR MARRIAGE. By Fred S. Hall. Russell Sage Foundation, New York, 1925. 50 cents.

An argument for the medical certificate.

GROWING UP. By Karl de Schweinitz. New York, Macmillan Company, 1928. $1.75.

A unique and beautiful account of the origins of life, for young children.

Social and Religious Education

A SOCIAL THEORY OF RELIGIOUS EDUCATION. By George Albert Coe. New York, Charles Scribner's Sons, 1917. $1.75

Perhaps the most fundamental book on religious education; accepted as a classic work in the field covered.

FOUNDATIONS OF METHOD. By William H. Kilpatrick. New York, Macmillan Company, 1925. $2.00

A presentation of the modern view of public school education and religious education by a great teacher.

EDUCATION AND THE GOOD LIFE. By Bertrand Russell. New York, Boni and Liveright, 1926. $2.50

A re-examination of educational theory and practice by the great English philosopher.

LAW AND FREEDOM IN THE SCHOOL. By George Albert Coe. Chicago, University of Chicago Press, 1924. $1.75

Discusses the relation of newer theories of education, animated by ideals of freedom, to the requirements of discipline and law.

CHILDHOOD AND CHARACTER. By Hugh Hartshorne. Boston, Pilgrim Press, 1919. $2.00

Still the best presentation of child psychology from the viewpoint of pre-Freudian psychology.

THE CHILD: His Nature and His Needs. By M. V. O'Shea. Valparaiso, Indiana, The Children's Foundation, 1924. $1.00

This book, which costs several dollars to print, is distributed at this nominal price by the Children's Foundation. It offers an easily understandable summary of much of the best child psychology of today.

WHAT IS CHRISTIAN EDUCATION? By George A. Coe. New York, Charles Scribner's Sons, 1929. $2.50.

An informing analysis of the existing situation in religious education and a vigorous critique of many of the presuppositions upon which present programs rest.

GIRLHOOD AND CHARACTER. By Mary E. Moxcey. New York, Abingdon Press, 1916. $2.00

The best single study of adolescent girlhood, especially in relationship to church activities.

GROUP LEADERSHIP AND BOY CHARACTER. By A. J. Gregg. New York, Association Press, 1925. 50 cents

Outstanding book for every worker with boys, whether in club or Sunday school. Most of the principles apply equally well to work with girls.

YOUTH IN CONFLICT. By Miriam VanWaters. New York, New Republic, Inc., 1925. $1.00

Every worker with young people should be familiar with this scientific study of the factors in home and school, industry and recreation, which are making for the turmoil among modern youth.

WHAT AILS OUR YOUTH? By George Albert Coe. New York, Charles Scribner's Sons, 1924. $1.00

A little book of lectures relating the present youth spirit to the behavior of adults and present-day social life.

STUDIES IN DECEIT. (Columbia University Teachers College Studies in the Nature of Character, Vol. I.) By Hugh Hartshorne and M. A. May. New York, Macmillan Company, 1928. $4.50

This book is generally regarded as the first major contribution to the science of character. Of particular interest is the clear-cut finding that two programs of moral education and one of religious education directed definitely at character-building produce negligible influence upon the actual honesty of children in certain controlled situations.

STUDIES IN SERVICE AND SELF-CONTROL. By Hugh Hartshorne and others. New York, Macmillan Company, 1929. $2.75

The second volume issued by the Character Education Inquiry in coopera-

tion with the Institute of Social and Religious Research; a detailed study of cooperative and charitable behavior and of self-control in children.

THE VISITING TEACHER MOVEMENT. By Julius John Oppenheimer. New York, Commonwealth Fund, 1925. 75 cents

A concise explanation of an important, though slightly developed, movement in public education.

UNDERGRADUATES. By R. H. Edwards, J. M. Artman and Galen M. Fisher. New York, Doubleday, Doran and Company, 1928. $4.00

A study of problems of college students as found in 23 American colleges and universities, by the Institute of Social and Religious Research.

ORGANIZING THE CHURCH SCHOOL. By Henry F. Cope. New York, Doubleday, Doran and Company, 1923. $1.75

One of the few good presentations of organization as an aspect of democratic education.

CHURCH SCHOOL ADMINISTRATION. By E. M. Fergusson. New York, Fleming H. Revell and Company, 1922. $1.75

Practical for the average church school which has not the leadership for very thoroughgoing changes.

THE CURRICULUM OF RELIGIOUS EDUCATION. By George Herbert Betts. New York, Abingdon Press, 1924. $3.00

A survey of all the standard courses of study for religious training in the church school.

AN EXPERIMENT WITH THE PROJECT CURRICULUM. By Ellsworth Collings. New York, Macmillan Company, 1923. $2.40

One of the most important educational books of recent years. A practical demonstration of the validity in public school practice of the project method.

THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION. By Erwin L. Shaver. Chicago, University of Chicago Press, 1924. $2.75

A thoroughgoing restatement of the project idea with a collection of cases from religious education practice.

THE PROCESS OF GROUP THINKING. By Harrison S. Elliott. New York, Association Press, 1928. $3.00

The philosophy underlying the important techniques for making group thinking really constructive has never been so well presented as in this volume.

RELIGIOUS EDUCATION IN THE FAMILY. By Henry F. Cope. Chicago, University of Chicago Press, 1915. $1.25

A practical discussion of family worship, Sunday observance, etc., from a social standpoint.

THE PROBLEM CHILD IN SCHOOL. By Mary Buell Sayles. New York, Commonwealth Fund, 1925. $1.00

A fascinating and valuable collection of case studies revealing some of the causes of unusual behavior in school children.

THREE PROBLEM CHILDREN. By the Staff of the Bureau of Children's Guidance. New York, Commonwealth Fund, 1927. $1.00

Probably the best study in child adjustment, tracing every step in the analysis of causative factors, and outlining the regimen of readjustment.

EDUCATION OF EXCEPTIONAL CHILDREN. By J. L. Horn. New York, Century Company, 1924. $2.00

A valuable discussion of an important subject.

WHOLESOME CHILDHOOD. By Ernest R. and Gladys H. Groves. New York, Houghton Mifflin Company, 1924. $2.00

An authoritative book of great value to the parent, written in simple style and discussing everyday problems of child behavior.

THE USE OF ART IN RELIGIOUS EDUCATION. By Albert E. Bailey. New York, Abingdon Press, 1922. $1.00

This book has no equal in this realm.

THE DRAMA IN RELIGIOUS SERVICE. By Martha Candler. New York, Century Company, 1922. $3.00

An excellent statement of the values in dramatic presentation of religious truth with many helps on technique.

SAFETY EDUCATION (Part I of the Twenty-fifth Yearbook of the National Society for Study of Education). Edited by Guy M. Whipple. Bloomington, Illinois, Public School Publishing Company, 1926. $1.75

A compendium on the safety education movement, which is coming to be regarded in much more constructive terms.

Social Psychology

MOTIVES OF MEN. By George A. Coe. New York, Charles Scribner's Sons, 1928. $2.25.

A wholesome, optimistic and at the same time scholarly account of human nature in the light of contemporary life situations; the fruit of a great teacher's long experience.

HUMAN NATURE AND CONDUCT. By John Dewey. New York, Henry Holt and Company, 1922. $2.25

A brilliant study in social psychology, revealing human nature as a composite of habit, impulse and intelligence interacting with the environment.

EXPERIENCE AND NATURE. By John Dewey. New York, Open Court Publishing Company, 1925. $3.00.

An application of the author's philosophy to the study of social science.

SOCIAL CHANGE. By William F. Ogburn. New York, Viking Press, 1922. $2.00.

Professor Ogburn, a statistician and sociologist of note, here demonstrates how the student of social psychology may utilize several disciplines in natural science to arrive at an understanding of human activity.

THE PSYCHOLOGY OF HUMAN SOCIETY. By Charles A. Ellwood. New York, D. Appleton and Company, 1925. $3.00.

A useful textbook, supplanting the author's *Introduction to Social*

Psychology, presents the main conclusions of scientific study in this field in a readable way.

AN INTRODUCTION TO SOCIAL PSYCHOLOGY. Rev. ed. By William McDougall. Boston, Luce and Company, 1926. $2.00.

The outstanding work from the standpoint of the "instinct" school. While it has become popular to make light of that school, no student of social psychology can afford to be unfamiliar with this book.

FUNDAMENTALS OF SOCIAL PSYCHOLOGY. By Emory S. Bogardus. New York, Century Company, 1924. $3.75.

An elementary and readable, though rather sketchy, book, dealing with more than forty topics, including isolation, stimulation, communication, suggestion, etc.

SOCIAL PSYCHOLOGY. By Floyd H. Allport. New York, Houghton Mifflin Company, 1924. $2.50.

A social psychology from the standpoint of behaviorism, favorable, however to Freudianism. Describes the mechanisms of individual consciousness and behavior in response to social stimuli.

CREATIVE EXPERIENCE. By M. P. Follett. New York, Longmans, Green and Company, 1924. $3.00.

An illuminating and suggestive treatise on social psychology with especial reference to the resolution of conflict by democratic discussion.

SOCIAL PATHOLOGY. By Stuart A. Queen and D. M. Mann. New York, Thomas Y. Crowell Company, 1922. $2.00.

A standard work invaluable for ministers and social workers.

SOCIAL DISCOVERY. By Eduard C. Lindeman. New York, New Republic, Inc., 1924. $1.00.

A discussion of social problems in terms of conflict as over against the conventional methods of logical and statistical treatment.

THE BEHAVIOR OF CROWDS. By Everett Dean Martin. New York, Harper and Brothers, 1920. $2.00.

A psychoanalytic view of crowd phenomena setting forth the thesis that such phenomena may be classed with dreams, delusions, compulsions, neuroses and automatic behavior.

COMMUNITY CONFLICT. Preliminary Edition. New York, The Inquiry, 1929. $1.50.

A collection of case studies and discussion outlines, with interpretive material.

PSYCHOLOGIES OF 1925: Powell Lectures in Psychology. By Madison Bentley and others. Worcester, Mass., Clark University Department of Psychology, 1926. $6.00.

A guide to the study of the various and conflicting schools of psychology.

MIDDLETOWN. By Robert S. Lynd and Helen Lynd. New York, Harcourt, Brace and Company, 1929. $5.00.

An extraordinarily illuminating social study of a typical small American city (Muncie, Indiana).

WOMAN'S SHARE IN SOCIAL CULTURE. 2d ed. enlarged. By Anna Garlin Spencer. Philadelphia, J. B. Lippincott Company, 1925. $2.50.

A study of the history of womanhood.

Social Surveys

WHAT SOCIAL WORKERS SHOULD KNOW ABOUT THEIR OWN COMMUNITIES. 4th ed. By Margaret F. Byington. New York, Russell Sage Foundation, 1924. 25 cents.

An outline for a survey, covering city administration, housing, health, recreation, industry, the immigrant, child welfare, adult delinquents, needy families, and community organization.

THE SOCIAL SURVEY IN TOWN AND COUNTRY AREAS. By Hermann N. Morse. New York, Doubleday, Doran and Company, 1924. $2.50.

Survey data from 179 typical counties with an analysis of the aim and method of the social survey.

A COMMUNITY SURVEY: A Basis for Social Action. The Social Service Council of Canada, Inc., Toronto. 1920. 25 cents.

A survey outline in two divisions: The Urban and Industrial Community, and the Rural and Agricultural Community.

COMMUNITY STUDIES FOR YOUNG WOMEN'S CHRISTIAN ASSOCIATION WORKERS IN CITIES. Research Bureau for the City Committee. New York, National Board Y. W. C. A., 1920. 50 cents.

A series of comprehensive outlines for community study, including an outline for a community with foreign population.

SURVEYING YOUR COMMUNITY. By Edmund de S. Brunner. New York, Doubleday, Doran and Company, 1925. $1.25.

A handbook of method for the rural church.

SOCIAL CONDITIONS IN AN AMERICAN CITY. By Shelby M. Harrison. New York, Russell Sage Foundation, 1920. $2.50.

A summary of the Springfield (Ill.) Survey which offers suggestions on scope and methods.

A COMMUNITY SURVEY IN RELATION TO CHURCH EFFICIENCY. By Charles E. Carroll. New York, Abingdon Press, 1915. $1.00.

A guide in making community surveys, showing charts.

THE SOCIAL SURVEY: Survey Methods and Data: Types of Survey Schedules and Symbols for a Neighborhood Survey. (In *Organizing the Community*). By B. A. McClenahan. New York, Century Company, 1922. $1.75 for entire volume.

The necessary steps in a social survey as a factor in community organization.

TECHNIQUE OF SOCIAL SURVEYS. Rev. ed. By Manuel C. Elmer. Los Angeles, Calif., J. R. Miller, 1927. $2.00.

Presented in three divisions: Organization of the Community and Survey Machinery, Securing the Data, and Interpretation of the Data.

THE SOCIAL SURVEY: Its History and Methods. University of Missouri Bulletin. Vol. 20, No. 28. Social Science Series No. 3. By Carl C. Taylor, Columbia, Mo., University of Missouri, 1919. 15 cents.

Purpose, origin, and evolution of the social survey with a section on methods.

HOW TO STUDY THE CITY CHURCH. By H. Paul Douglass. New York, Doubleday, Doran and Company, 1928. $2.00.

The best available manual on the subject by an outstanding authority on church surveys.

Social Work

THE FAMILY AND ITS MEMBERS. By Anna Garlin Spencer. Philadelphia, J. B. Lippincott Company, 1923. $2.50.

A discussion of the status of the family under changed social conditions, reaching conservative conclusions, ably maintained.

THE FAMILY. By Helen Bosanquet. New York, Macmillan Company, 1906. $2.50.

Part II contains valuable original material on the strength and weakness of the modern family; written by an English social worker of long experience and conservative leanings.

FAMILY LIFE TODAY. Edited by Margaret E. Rich. Boston, Houghton Mifflin Company, 1928. $2.50.

A valuable collection of papers on family life.

FAMILY DISORGANIZATION. By Ernest R. Mowrer. Chicago, University of Chicago Press, 1927. $3.50.

An analytical study, using historical, statistical and case study methods; contains a selected bibliography.

SOCIAL DIAGNOSIS. By Mary E. Richmond. New York, Russell Sage Foundation, 1917. $2.50.

Still a standard work in the field it covers. The author, recently deceased, was regarded as the "dean" of social case workers in America.

BROKEN HOMES. By Joanna C. Colcord. New York, Russell Sage Foundation, 1928. $1.00.

Something more than a formal study of desertion; an original and fruitful inquiry into the underlying causes of family dissensions.

ONE THOUSAND HOMELESS MEN. By Mrs. A. W. Solenberger. New York, Russell Sage Foundation, 1911. $1.50.

Though written some years ago, this book still remains the best study published of homeless men and boys and how to deal with them.

WHAT IS SOCIAL CASE WORK? By Mary E. Richmond. New York, Russell Sage Foundation, 1922. $1.00.

An excellent exposition, brief and readable, particularly valuable for the minister.

SOCIAL WORK. By Edward T. Devine. New York, Macmillan Company, 1922. $3.00.

A comprehensive treatment of social work in America by one of its best known interpreters. Intended for classroom use and for the general reader.

SOCIAL WORK IN THE LIGHT OF HISTORY. By Stuart Alfred Queen. Philadelphia, J. B. Lippincott Company, 1922. $2.00.

An historical and descriptive account of the development of social work.

THE ART OF HELPING PEOPLE OUT OF TROUBLE. By Karl de Schweinitz. Boston, Houghton Mifflin Company, 1924. $2.00.

A readable description of the processes of modern social case work, whether practiced by a clergyman, doctor, social worker, or layman. Non-technical, but embodies the best modern methods.

HOUSEHOLD MANAGEMENT. By Florence Nesbit. New York, Russell Sage Foundation, 1918. 75 cents.

A practical manual for anyone who is trying to turn a poor manager in a small-income household into a good manager.

POVERTY. By Robert W. Kelso. New York, Longmans, Green and Company, 1929. $2.00.

Dr. Kelso observes poverty as a phase of modern life, makes an estimate as to its extent, analyzes its causes and discusses the several remedies now set up to defeat it.

SOCIAL ADJUSTMENT. By Robert C. Dexter. New York, Alfred A. Knopf, 1927. $5.00.

Dr. Dexter writes primarily for undergraduates in colleges and normal schools, presents the facts regarding social origins and social laws, points out the results of social maladjustment and discusses a program for overcoming difficulties in the way of social adjustment.

THE SETTLEMENT HORIZON. By Robert A. Woods and Albert J. Kennedy. New York, Russell Sage Foundation, 1922. $3.00.

An objective account of settlement work from the viewpoint of the late head resident at South End House, Boston.

THE CHALLENGE OF THE AGED. By Abraham Epstein. New York, Vanguard Press, 1928. $3.00.

A discussion of the need for old age pensions.

See also *Child Welfare*.

Unemployment

BUSINESS CYCLES AND UNEMPLOYMENT. By W. C. Mitchell and others. New York, McGraw-Hill Book Company, 1923. $4.00

An investigation by the National Bureau of Economic Research made for a committee of the President's Conference on Unemployment. Deals with the interrelationship of the larger aspects of unemployment.

CYCLES OF UNEMPLOYMENT IN THE UNITED STATES 1903-1922. By W. A. Berridge. Boston, Houghton Mifflin Company, 1923. $1.25.

A quantitative study of the fluctuations of unemployment.

UNEMPLOYMENT. By W. H. Beveridge. New York, Longmans, Green and Co., 1912.

A classic on the subject of unemployment as an economic and social problem. (Out of print.)

THE LABOR MARKET. By D. D. Lescohier. New York, Macmillan Company, 1919. $2.00

A standard treatment of the causes and methods for the relief of unemployment.

PUBLIC EMPLOYMENT OFFICES. By Shelby M. Harrison and others. New York, Russell Sage Foundation, 1924. $3.50

A symposium dealing with the purpose, structure and methods of public employment offices.

IS UNEMPLOYMENT INEVITABLE? By A. C. Pigou and others. London, Macmillan Company, 1924. $3.50.

A symposium dealing with the problem of unemployment in Great Britain.

THE BURDEN OF UNEMPLOYMENT. By Philip Klein. New York, Russell Sage Foundation, 1923. $2.00

A study of unemployment relief measures in fifteen American cities, 1921-1922; contains also a discussion of employment statistics.

THE UNEMPLOYED, OLD POLICIES AND NEW. By R. C. Davison. New York, Longmans, Green and Co., 1929. $4.00

A review of the measures adopted in Great Britain since 1909 for relieving and assisting the unemployed with special emphasis on post-war developments.

REGULARIZATION OF EMPLOYMENT. By Herman Feldman. New York, Harper and Brothers, 1925. $3.50

A study of methods of preventing unemployment.

CAN BUSINESS PREVENT UNEMPLOYMENT? By Sam A. Lewisohn and others. New York, Alfred A. Knopf, 1925. $2.00

A valuable record of accomplishment, written by men of wide experience, several of them business executives.

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